

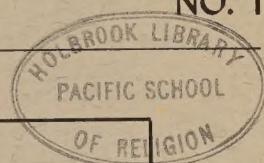
# THE CHRISTIAN QUARTERLY

A THEOLOGICAL JOURNAL

VOL. I - 2

JULY, 1954 - 1958

NO. I



## CONTENTS

EDITORIALS	1
Charles Gresham, Burton Thurston	
THE VOICE, THE REPORT, THE BELIEVER	4
Orvel C. Crowder	
MEDITATION ON THE USE OF THE NAME	6
CHRISTIAN—Seth Wilson	
OUR CONTRIBUTORS	10
THE NAME OF THE CHURCH	11
Donald A. Nash	
DUOS OF THE RESTORATION MOVEMENT	15
(First of Two Parts) — Charles Gresham	
JUSTIFICATION: A DISCUSSION	25
James Earl Ladd II	
A REVIEW OF RELIGIOUS PERIODICALS	29
BOOK REVIEWS AND NOTICES	30

v. 1-2  
1954-58

# THE CHRISTIAN QUARTERLY

A Theological Journal representing the viewpoint of those holding the Restoration Ideal and looking forward to the unity of God's people through the proper application of this ideal; the ultimate goal being the Evangelization of the World.

91454

## *Editorial Council*

Enos Dowling

Lester Ford

Burton Thurston

James Van Buren

Dean E. Walker

Seth Wilson

CHARLES GRESHAM, Managing Editor

## *Contributing Staff*

Frank J. Albert  
Francis Arant  
Russell Boatman  
Owen L. Crouch  
Don De Welt  
Robert T. Drake  
Howard Hayes  
James Earl Ladd II  
W. J. Richardson

Lawrence Bixler  
Orvel Crowder  
Ralph Dornette  
Harold Ford  
A. N. Hinrichsen  
Robert G. Martin  
Donald Nash  
T. K. Smith  
Mildred Welshimer

R. O. Fife  
Robert Black  
James B. Carr  
Joseph Dampier  
Harold Hockley  
James D. Murch  
C. H. Phillips  
W. L. Thompson  
Byron Lambert

## *Editorial Policy*

Contributors enjoy reasonable liberty in the reverent exposition of New Testament Christianity and the Restoration ideal. The Editors are not to be held responsible for every view that may be expressed.

Address all correspondence to the Managing Editor,  
4101 McKinney Ave., Dallas 4, Texas

---

THE CHRISTIAN QUARTERLY is published quarterly in January, April, July and October. Subscription price, \$3.00 per year in the U. S. and possessions and Mexico; Canada, postage 20 cents per year additional; other foreign countries, 40 cents per year additional.

# THE CHRISTIAN QUARTERLY

## A THEOLOGICAL JOURNAL

DL. I

JULY, 1954

NO. I

### CONTENTS

EDITORIALS	1
Charles Gresham, Burton Thurston	
THE VOICE, THE REPORT, THE BELIEVER	4
Orvel C. Crowder	
MEDITATION ON THE USE OF THE NAME	6
CHRISTIAN—Seth Wilson	
OUR CONTRIBUTORS	10
THE NAME OF THE CHURCH	11
Donald A. Nash	
DUOS OF THE RESTORATION MOVEMENT	15
(First of Two Parts) — Charles Gresham	
JUSTIFICATION: A DISCUSSION	25
James Earl Ladd II	
A REVIEW OF RELIGIOUS PERIODICALS	29
BOOK REVIEWS AND NOTICES	30

Digitized by the Internet Archive  
in 2024

# EDITORIALS

## Introducing The Quarterly

As we begin the *Christian Quarterly* with its first issue we feel that no better words could introduce it than those words written by Moses E. Lard ninety years ago:

"We this day greet you, brethren, with the first number of the QUARTERLY. You expect, and justly no doubt, that this number should be accompanied with some remarks indicative of the ends and objects we have in view.

"The question, shall we have a Quarterly? was felt to be far too serious a one to be settled hastily, and by a single mind. Consequently, it has been long under consideration; as been widely submitted to the brotherhood, and has now been pronounced upon by them with the most flattering unanimity. It being at length believed that the question should be affirmatively decided, the present number is the first fruit of that decision. Some of the grounds on which the decision was made may be here stated.

"The chief of these certainly was the strong desire felt to increase our facilities as much as possible, for laying before the age in which we live, the claims of *Primitive Christianity*. With us these claims were paramount; hence the desire to give them the widest circulation swayed us in our decision, more than every other consideration besides. The highest distinction, then, to which the QUARTERLY aspires, is to contain a clear, true statement, and just defense of Christianity as taught in God's holy word. Should it, even in a small degree, prove to be successful in this, its highest aim will have been realized. On its opening page, then, we dedicate it to the uncorrupted Gospel of Christ, and to that noble body of saints who . . . have been laboring for its restoration to the world.

"Another ground for the decision was the belief that a very general want exists among us as a people, for a larger medium of thought than we yet have. Neither our Monthlies nor our Weeklies can afford the space requisite for those elaborate and completed discussions which the cause of truth at times requires. A due regard to variety often compels these publications to be far too brief in their articles, to treat their subjects serially, and hence in each piece partially. This is often felt to be a source of annoyance to the writer,

if not of detriment to the truth, and of mischief to the reader. Against this evil it was felt to be highly necessary to make such provisions as a quarterly affords. We as a people certainly need, at this time, the grave medium of a quarterly through which we may, without any hiatus in our articles, give measured expression to our thoughts.

"Again, it is an admitted fact, that among us, far too few of our brethren are cultivating themselves as writers. Many of them think soundly, and very many speak well; but, with few exceptions, they are not writing. This, with some, is owing to the fact that they have no eligible and available channel of communication. They are unwilling that their labors shall perish almost in the week in which they appear; hence they are not writing for our weeklies. Neither are they writing for our leading monthly. Indeed, they are simply not writing at all. Through the Quarterly, then, we hope to afford them the opportunity of rendering themselves not less useful as writers than they now are as speakers.

"The preceding constitute some of the grounds on which it was decided to publish the Quarterly. In stating them we have also indicated, to some extent, the objects we have in view. We may here further remark, that it is not proposed, as a chief end, to make the Quarterly a literary work. On the contrary, while it will certainly not be wholly indifferent to literary matters, its leading purpose will be, to become eminently a religious journal. It will aim to speak, not merely for the gifted and elite, but for the great heart of mankind. To the sinner it hopes to bear, in earnest manly phrases, a message of truth and mercy; to the Christian one of instruction and comfort.

"While the Quarterly will reserve to itself the right to speak without restraint or fear on all those questions which so solemnly involve the interests of humanity, it will yet aim to be no bigot; but in the exercise of a discreet charity, hopes to award to others the amplest room for free thought and full discussion . . .

"A word to our brethren and we are done. The Quarterly is an experiment. As such, it has claims upon your indulgence and charity. It does not assume to be exempt from defects. Only in its motives does it claim to be free from all ground of charge. Will you, then, be patient, and allow it time to correct those defects; will you be indulgent until it has

attained the age at which, with reason, it may be expected to have remedied them? If so, we shall ask no more."

Preface, *Lard's Quarterly*, Volume I, pp 1-3

## THE NEED OF THE QUARTERLY

The greatest medium for the purpose of molding public opinion over a long period of history has been the press. Through papers, books, journals and miscellaneous types of literature all social and cultural ideas have been propagated, upheld, defended, decried and, in some cases, destroyed. Christian forces have never been above the use of the printed page as a medium of propaganda for the Gospel. During Mr. Campbell's heyday, while the *Millennial Harbinger* was at its greatest height in power and influence, he enumerated no less than twenty four weekly or monthly periodicals which were then in circulation throughout the brotherhood. It was during this period of literary activity that the greatest percentage of increase was noted among the champions of New Testament Christianity and the reformation of the church.

While modern economic conditions may make it unwise to have such a numerous collection of publications, there is one area at least which has been to a large extent neglected during the last few years, and that is the presentation of scholarly research and the significance which it has upon the validity of educational philosophy and the religious point of view introduced by the Campbells.

We have appreciated the work that has been done by various institutions in the use of faculty members and lecturers to prepare quarterlies representing those institutions, notable among which are *The Shane Quarterly*, from Butler University, and the *College of the Bible Quarterly* from Lexington, Kentucky. In addition to these there are several other important publications which deal on other phases of this important matter, such as the history, biographical material, dissertations and other related subjects.

However, it would have to be noted as true that the proposition offered in the prospectus of this quarterly has not been given consistent, careful and competent attention. Since the aim has to do at times with technical scholar-

ship, it will of necessity have a limited audience, but the increase of that audience should be held as an ultimate goal. The absence of noteworthy news items will be conspicuous, but there is no intention to overlap the work that is now being done by local, regional and national publications of papers devoted to the relating of contemporary events, and only as these events have some particular bearing upon the course of research will they fall within the province of such a project.

We should explore then, with this introductory remark, the reason why such a journal is needed. We have in part anticipated our answer, by noting the influence of journalism upon the movement itself. There is no question but that one of the outstanding learned journals of the nineteenth century from this point of view was the *Millennial Harbinger*, a monthly publication, but in addition to this there have been some very important journals published with this scholarly frame of reference. *The Christian Quarterly*, *The New Christian Quarterly*, *The Christian Foundation*, *The Disciple of Christ*, *Proclamation and Reformer*, *The Christian Messenger*, *The Bible Advocate*, *Old Paths*, and numerous others have at one time or another sought to justify our existence as a religious movement.

With the rise of current interest in ecclesiology, due largely to the ecumenical movement and especially the conference connected with the World Council of Churches, there has grown an unusual amount of interest in the nature of the church. Since this movement of which we are a part was primarily concerned with the realization of the catholic and apostolic order in Christianity, it appears evident that we are forced to revalue and reinterpret this historical position to the religious world. Before this can be done, however, the great area of leadership must recognize responsibility in regard to clarification. With the neglect of concrete appraisals in terms of order, this generation has in the main centered its interests in practical aspects of life and work. This utilitarian view of Christianity will be vital and effective only insofar as it does not sublimate either the Biblical concept of faith or the apostolic order of the church.

The renascence of Zwingli, Bruys, Kierkegaard, and Forsyth, during the last few years, has given a frame of reference to an orderly examination of the presently existing religious

confusion. Dean Kershner stated on several occasions that even to admit the validity of the tested results of Biblical scholarship would still not detract from the essential order of the church and the validity of our plea concerning apostolicity. As a matter of fact, in 1947 he wrote a series of articles entitled, "Is Our Plea Obsolete," in which he stated his conclusions that on the basis of current scholarship "the 'Restoration Plea' is the greatest program in the world, but this is true only when we consider it in its fullness and totality."

It might even be assumed that in view of the current emphasis upon Biblical theology at an accredited witness would not be heard, it would be welcomed in the circles where men of sectarian prejudice are seeking to work out a solution to their divided condition. It is possibly in this area that we have made our greatest losses in the last fifty years. In our emphasis upon life and work, both of which are undoubtedly second rate, in the religious world, if we were to view the piety of the Presbyterians and the efficiency of the Methodists, we have then as a result neglected the great area to which we could bear a peculiar and needed witness. The residue of a former age among our people where order and kerygma were stressed is simply that those acquainted with our movement will say either that the disciples of Christ stand for baptism, or that they are a Puritanical group, or that they are just generally isolationist, or has commonly been stated in some areas, that they are Unitarian. This is merely the result of a failure to expound the breadth of concern which Mr. Campbell and his associates had. If we can revive an interest in our

original purpose, that of ecclesiology and its relationship to the church universal, and transfer this interest from leaders to people, we will have set a course which in the future will be both important and constructive. Let us learn to rejoice in every point of progress or discovery or realization which may come to the whole church, but which we, in a sense, may claim as a heritage that is more than a hundred years old, but let us further recognize that this is not the time to leave a ship which has been made secure by consecrated scholarship in years gone by just when others are beginning to see the wisdom of positions tested and tried long ago. If C. H. Dodd has rewritten in his volume on apostolic preaching Mr. Campbell's analysis of the sermons in Acts, we should be wise enough and sensitive enough to acknowledge that progress is being made in an area which pleases us most. Contemporary scholars have much to say about baptism, the Lord's Supper, preaching, the ministry, redemption, and the world to come. The person of Jesus and the question of authority are current problems. In Europe many of these issues have reached a point of enthusiastic concern. Surely a group of men without sectarian bias who are among us and share a concern over these matters should accept the responsibility for the interpretation and the clarification of all of these things to our people.

If a day of enlightenment is to come, it will certainly be aided by the careful, scholarly presentation of research and factual material without rancor or abuse through the pages of a journal such as this

Burton B. Thurston

# The Voice, The Report, The Believer

By ORVEL C. CROWDER

Revelation 3:20; Romans 10:17

"If anyone hear my voice and open the door . . ."—"So faith by report": A Voice speaking (the Word, Christ, the Spirit); the Report (words, Bible, testimony, history) identifying the Voice, so that it is not simply a voice but "my" voice; a door opened wide (belief, trust, surrender)—out of these three faith is formed.

Only when the Voice, the Report and the believer are united as the poles of a single life-situation — triangular if you will — together in their apartness—held so by the vital pulsating tensions of our being, and that of God in Christ: then only is there Christian faith. It is an evil thing to attempt to rid ourselves of the stress of faith by denying or minimizing the claim of any of faith's polar realities.

To deny the presently speaking Voice (as in extreme Biblicalism) results in a Christianity without Christ: a dead legalistic sham. Romans 10:17 by itself will not do! To minimize the unique, normative authority of inspired Bible-history (after the fashion of liberals and mystics) is to leave us with no objective standard for the recognition of Christ or the understanding of His commands. To minimize the believer's role in faith (Calvinism) progressively dehumanizes man, casting him in the role of a mere puppet or pawn.

We have said that, in faith, the Voice, the Report and the believer are drawn together, yet forever held apart. The tension of this situation is brought about, in great measure, by limitations in the very media of *words* and *hearing* by means of which the threefold faith-unity is established. (For Voice and Report can only reach the believer and each other by words and hearing.) Few persons have more soundly diagnosed the difficulty words make for faith than George Macdonald:

"God has not cared that we should anywhere have assurance of his very words; and that not merely perhaps, because of the tendency in His children to word-worship, false logic and corruption of the truth, but because He would not have them oppressed by words, seeing that words, being human, therefore but partially capable, could not absolutely contain or express what the Lord meant, and that even He must depend for being under-

stood upon the spirit of His disciple. Seeing it could not give life, the letter should not be enthroned with power to kill."

God never enthroned the letter of His word—the audible sound, the visible mark on paper. To do so is the end of faith, though often done in the name of faith. Even when Christianity concerns itself with text and canon, the final objective is not the words themselves but the meaning behind the words. This is a truth that conservative minds are especially prone to forget. In our efforts to emphasize and safeguard the authority of Report, Witness, Bible over the believer, we defeat our own ends. We make it seem that the Bible is something in itself; which it is not, but only a word-record of what really matters. Nor can the historical acts of God, which alone give Christian value to the Report, be got out of it by any process of rationally analyzing the abstract significance of its words.

Those who seek (as many restorationists) to throne the letter, may succeed—have in large measure succeeded, but they worship a dead and a deadly idol. Deep in their hearts they know. There is no real love for that to which they pay such zealous lip service. Can this be the reason why that people whose pet slogan is "Where the Bible speaks, we speak," are so generally ignorant of the Scriptures, and almost totally lacking in real Bible scholarship?

If words are rightly said to "have a potency of life in them," it is ears and hearing that fulfill that potentiality. Difficulties of faith are almost always traceable to defective hearing. "He that hath ears to hear, let him hear," said our Lord. What are those ears? What is it to hear; in the sense that Jesus meant?

It is obvious that we are not thinking of the mere auditory awareness of noise. We are discussing what it is to "hear with the understanding"—to comprehend. And the "ears to hear" of which Jesus spoke are chiefly "inward:" the means of our understanding and comprehension. To our brief discussion of the limitations inherent in words we must add this: they cannot convey meaning to us unless our "ears" hear and understand them.

We seldom pause in the midst of a busy traffic in words to reflect that it is absolute

waste of labor to attempt to give a man new ideas, or widen the area of his basic knowledge, by means of words alone. Speech can never do more than awaken and reorganize such *memories of experience* as men already possess. We cannot do without words as stimuli. But, in the last analysis, it is false to say that words *convey* meaning. Ultimately every man works only with the memory materials which he has acquired by attentive experience. These memories are the only ears we have with which to hear, though it be God himself who speaks.

Our hearing then—our understanding—is limited, not only by words, but by our experience, attention and memory. All of us should realize our own short-comings in these areas. But we seldom do. Each man tends to believe his own hearing perfect: all ought to hear as he hears; and what he does not hear is not to be heard.

If a man would really improve his hearing, it is not to words themselves that he must turn, so much as to the increase of basic experimental material, and the development of memory and attention. Such growth of hearing is absolutely indispensable to a living Christian faith. (James 2:17) It is so much easier, however, to plaster over the gaps in our understanding with a mixture of words that are mere surface sights and sounds, awakening in our minds no clear memory at all. But this is to violate truth, and faith never came by such sham hearing.

We have already noted that the experience and memory of all men is conditioned. Our "ears" of experience and memory are always changing: never the same two successive moments, cumulative, forgetful, played upon by all the varying forces of our environment. This is why, though it is the same Voice and the same Report, faith is such a personal thing, and belief must be forever renewed. The eternal, universal God has one message in Christ Jesus, but for every man and moment there are different ears and a different hearing of it.

In an earlier essay (Positionism, Possessionism and Popery) I had something to say about the besetting evil of fundamentalism, a plague, of peculiar virulence among conservative Christians, which has brought the Restoration Movement to a standstill. Fundamentalism is

the endeavor to set up the hearing of one man or group, in one period, as final for all men and all time. There are few things more poisonous to a living Christian faith.

Under the deadening paralysis of fundamentalism our ears for the hearing of God's Word atrophy. Our experience is numbed: our memory, blocked. There is no more use for ears. The Voice and the Report were heard long ago by better than we.

That the Campbells, Scott and Stone actually heard the Voice and the Report, there is no doubt. They heard it well, with perhaps the best ears available to nineteenth century empiricists in philosophy and psychology. They led other men of their age—men with kindred ears—to hear; and their very success sowed the seeds of our failures today. The almost irresistible temptation of religions that have known a distinctive heritage and a glorious past is the temptation to archaism and fossilization. The Restoration Movement can never go forward unless it learns to resist this fatal temptation.

Not that we desire to escape our past. That is an impossibility. But it is our duty to build upon it. The Twentieth Century demands of all but the parrots and the petrified a new set of ears—a new hearing. Why must we continue the vain endeavor to pour new wine in old bottles, and mournfully complain because they burst? What is needed now, above all, is a holy war against archaism and fundamentalism—a passionate restudy of the words of the Voice and the Report—not so much as the final answers to our yearnings, but as stimuli to action—to a personal re-experiencing of Christian life now.

In so doing, we shall by God's grace get new ears to hear with. The old, familiar words will grow ever more instinct with life. The loosened relations that unite us as believers to the personal Christ and His gospel—to the Voice and the Report—will grow taut and vibrant again. Our faith will be a reality, instead of a shadow cast by giants of a century gone by.

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

For us, today!

# Meditation On the Use and Abuse of The Name "Christian Church" \*

By SETH WILSON

I see no good reason for contending for the name "Christian Church" as the official title of any congregation or group of congregations. I certainly would not offer any defense for denominational abuse of that name. But I do hear and read some things said against it which seem to be unfair in spirit and not true to facts.

The natural processes of language development have produced in English a proper adjective, "Christian," the same in nature as the adjective use of "Canadian," "European," or "British," or even "Jeffersonian," "Shakespearean," or "Elizabethan." As an adjective "Christian" has come into common use to describe anything that pertains to, belongs to, or derives from Christ and Christianity. Many people use that good word with all good intentions to designate the church revealed in the New Testament. Although such an adjective use of "Christian" is not found in the Greek or in literal translations of the New Testament into English, it can be used as a descriptive designation of the church in a way that is fully in harmony with the spirit and teaching of the New Testament.

When every use of the phrase "Christian Church," indiscriminately, is made the object of ridicule and abusive attacks, on the basis of unsound arguments, some of us are aroused to defend the name to the extent of showing that it is not necessarily sinful, sectarian, or anti-scriptural. We feel impelled by regard to fairness and fact, whether we wish to use the name or not.

A church can be called a Christian church just as much as an act, a teaching, an attitude, can be called a Christian act, a Christian teaching, or a Christian attitude. Certainly a church can be called a Christian church at

least as properly and scripturally as it can be called a (or the) "New Testament Church." Does every English word used to describe the church have to be found in the Greek New Testament in order to have honorable meaning and legitimate use? Some people declare they would not belong to a Christian church; but I would not want to belong to an un-Christian one, no matter what name it wore. This only serves to show how prone we are to think of the personal associations and party feelings connected with words, rather than their real meanings and proper content.

The mere fact that the adjective "Christian" can not be found applied to the church in literature previous to the fifteenth century doesn't prove that the modern use of it is wrong or divisive. Even though the substantive use of "Christian" to denote a member of the church be ancient and Biblical, and the adjective use of "Christian" to denote relationship and qualities pertaining to Christ be much more recent; even though the ancient substantive use be much more exact in meaning than the adjective uses; still these facts do not prove that all uses of the adjective are sinful, sectarian, or contrary to the teaching of the Bible. It is the actual meaning and not the age of the word that matters. The meaning is determined by usage and is more or less affected by derivation as a background underlying the usage. The fact is that the adjective "Christian," in spite of a considerable amount of misuse and vagueness, is still a good word to indicate belonging to Christ and if Christianity be correctly understood, the word "Christian" will not be misleading. It is not true that the word "Christian" takes glory away from Christ and gives to men the ownership of and authority over the church. Few, if any, of the people who use the phrase "Christian Church" ever think of it as meaning "the people's church," or anything of the sort. Usage determines meaning; and the usage shows that many thoughtful people do mean to use

\* Used by permission. This article is in tract form and may be ordered from the author or Christian Rambler Press, Summersville, Mo.

Christian Church" as synonymous with "Church of Christ." And there is nothing in the derivation of the word that prevents that meaning.

It is said that "Christian" designates a believer in Christ and when applied to the church it still points to the members rather than to the Head, who is Christ. We do not believe that it is necessarily so, or even ordinarily so. But even if it were true that the name "Christian church" designates the members as being Christians rather than the owner of Christ—if it were to mean "congregation of Christians" rather than "spiritual body of Christ"—still that accurately names in the English language a concept that is both true and scriptural. The apostle Paul speaks of "the churches of the saints" (I Cor. 14:33), "the churches of the Gentiles" (Rom. 16:4), and "the church of the Thessalonians in God our Father and the Lord Jesus Christ" (II Thess. 1:1 and I Thess. 1:1). Of course, he does not use these as official titles like incorporation names, and certainly he does not use them to distinguish differences of faith and practice. It is merely an instance of common-use description of a congregation or group of congregations; but it shows that any true and sensible descriptive phrase can be used in the same manner without sin, sectarianism, unscripturalness.

Hebrews 12:22, 23 says: "but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and the spirits of just men made perfect . . ." Many people seem to think that the word "firstborn" here refers to Christ and should be capitalized. It is impossible for it to be so. The word is plural (obviously plural in Greek, though in English the fact that it is plural is easily overlooked) and it certainly refers to the members of the assembly who are enrolled as citizens of heaven. If the phrase signifies the church at all, the word "firstborn" indicates not Christ but the believers. It is even likely that the phrase is in position with "innumerable hosts of angels" mentioned just before it.

The contention that the word "Christian" cannot be allowed to modify the word "church" because it only expresses the general

idea of allegiance to Christ but does not necessarily denote ownership specifically, is based on the arbitrary assumption that any name permissible for the church must stress Christ's ownership of it, rather than anything else. This assumption is not upheld by New Testament practice.

Most of our trouble over names arises from the fact that we are trying to distinguish one party of persons from another, or many others, all of which claim to be followers of Christ and members of His body. Of course, for anyone to take any name and use it as a support of division marking off one group of believers from another is wrong, anti-scriptural and not to be condoned. A denomination named "Church of the Saints" would not be made scriptural by the fact that the page and line can be found where Paul used that phrase to describe units of the true body of Christ. But if a congregation attempts to occupy the non-sectarian ground of New Testament faith and practice, free from divisive spirit and party fences, and refers to itself as simply a congregation of saints in the Biblical sense, or a congregation of disciples, or a church of Christians (nothing more and nothing less, in purpose) what is sinful, sectarian, or unscriptural about that, as long as it is not made the title under which they distinguish themselves from other saints?

It must be granted that the name "Christian Church" has been used by many people to express a denominational concept and to designate a certain associated group of rather self-righteous religionists. But that fact alone does not make the name wrong, sinful and sectarian, in itself and of necessity. Consider the names "Church of Christ" and "Church of God" (obviously good and scriptural names), how they are used by some people to designate sectarian bodies! On this ground some good men (trying to be strictly orthodox) have seriously objected to calling the real and original church "the church of God." Thus they have gone so far as to object to the one naming phrase used most frequently by the Holy Spirit, on the grounds that it is now a sectarian name!

Any Christian congregation is a Christian church whether it ever uses that name or not. Any Christian man or woman belongs to the church of Christ, the church of God, the body of Christ, the family of saints. Hence

any Christian congregation which refuses to be called a church of Christ is guilty of ignorance or worse. If I am a Christian at all I am a member of the church of God and I am a disciple of Christ; and it doesn't make sense for me to try to deny it.

What are we trying to do in using a name? Too often we are trying to distinguish ourselves and avoid having anything in common with others we despise. When we seek to denominate ourselves in a certain historic segment of Christendom or apart from another portion of professed followers of Jesus, we then use any name we choose with a divisive or sectarian intent. We begin to think of the approved company officially designated by our selected title. On the other hand, when we are trying to be non-sectarian, simply Christians, and try to name as the church an unlisted and (to us) unknown body of believers, or when we try to describe by church names an ideal and divine standard of congregational life as revealed in the Holy Scripture, then we do not claim any denominational affiliation by any title that we use fairly and sensibly to describe the church.

When a group of Christians wants to belong to nothing but the Lord, and assume no monopoly on the truth yet seek to follow nothing but the New Testament, they can call themselves merely "Christians" and represent fairly well and fully enough what they are. But what can they call the congregation as a whole? Church of God? Assembly of God? Church of Christ? Christian Church? All of these are so definitely appropriated by well-defined denominational bodies that each of them presents special difficulties, at least in certain localities: i. e. any of them is likely to give the public the idea of affiliation with sectarian organizations or adherence to unscriptural teachings, rather than to represent the pure faith and sublime practice of New Testament Christianity. Disciples of Jesus who believe, love and obey Him under any of these names should belong to the same church. But the use of any one exclusive title for a group of associated congregations soon arouses jealous pride for it and contempt for the others, which makes us receive men of doubtful faith under the approved party name and reject men of unquestionable faith under another name. The particular opinions of influential teachers soon come to be widely associated with the name they use, and those

opinions are eventually (usually in a few years) considered to be a distinctive part of the doctrine or faith of the churches designated by that one name. Then a congregation of believers who want to be known for New Testament faith without those opinions is constrained (almost compelled) to avoid that name, no matter how good it is, lest they be misunderstood by the public as committed to doctrine they reject, and lest they be in constant danger of being captured or dominated by the zealots of the party wearing the name.

Oh, brethren, it is a cause for weeping.

Oh, Heavenly Father, have pity on us.

What can we do? No wonder new attempts to avoid organized sectarianism and to represent Biblical religion free from the historic accumulations of party peculiarities are constantly searching for some new or little used church name, general in meaning, undistinguishing and unmonopolized, to identify themselves with Christianity in general but not with the existing parties. Whatever name they choose in a short time becomes known as another label of division walls and party distinctions. The real trouble is not the name we use but the party concept in our minds and the promotion of institutions in our practice, combined with a disposition to talk about ourselves instead of the Lord's ideal. We fall into the old human failing of preaching ourselves instead of Christ. Surely we can do something better.

Let us teach people to respect the proper meaning and use of any true and appropriate descriptive name for a congregation and to cling jealously to none. Let us not arouse unreasonable prejudice and scorn. Let us deplore and seek to counteract the abuse of good titles and not give them up to be used only for bad spirits and bad doctrine. Let us purge our hearts of pride and jealousy. Let us study to hold the faith of the New Testament without additions or peculiar constructions, lest what we hold as good opinions become the distinguishing tenets of a party after us. Let us consider one another to provoke to love and good works, restoring and edifying where at all possible instead of merely separating and despising. Let us consider one another for fellowship on the basis of faith not of affiliation with human organizations, units or listings. Let us not require

nything as an evidence of basic faith in Jesus, and membership in Christ, that Christ does not Himself require in explicit New Testament teaching. Let us practice Romans 14 with loving consideration for the right of any man to believe and obey our Lord and still to differ in judgment from us; with most genuine consideration for the welfare of his soul let us exhort and edify him, respecting his conscience to the extent of sacrificing personal rights and liberties, not pleasing ourselves but one another unto edifying.

While we must hold to the divine standard of Christian teaching, worship and life in the New Testament, we need not assume that we are the only people who believe and teach and strive for that standard. Let us not seek to designate or distinguish any certain group apart from other obedient believers. Let us not try to preserve the identity of mark the growth of any historic reform movement by a distinguishing title. *No name can be used scripturally and properly (or in sectarian sense) which comprehends anything less than the whole body of souls redeemed by Christ from the day of Pentecost 30 A. D. to the day of Christ's return.* By this I mean that every time we use the name we must have in mind the whole of the redeemed family of God, not any list of persons in congregations we know and approve. No group of us has any need to be distinguished by any name. We must be satisfied with whatever distinction is made clear simply by our lives as they evidence our faith and the rule of Christ in our hearts. *When we employ my name for the church it must not be to designate us, but to designate the Lord's perfect pattern and the Lord's own flock whom He alone knows by name.* This may necessitate minimizing enrollment and judgment of who is approved. So be it. It may cause us to be identified only as a set of principles rather than as a people. *Would it not be well? Should we not advocate the Biblical ideal, a standard of perfection, and be simply a movement toward it, rather than to organize a distinct religious body of attained human character and to crystallize our human characteristics around the divine name we wear?* Let only the divine ideal be named, our poor attainments and our limited company of folk

do not need to be exalted or distinguished by any name at all.

How significant and right is the desire to be simply disciples of Christ in fellowship with all disciples of Jesus; but how different it is to organize and promote the "Disciples of Christ Church" with all its human claims and attributes!

How glorious is the church of our Lord Jesus Christ, predicted in the prophets, described in Jesus' parables, established by the Spirit of God through the apostles, enduring amidst afflictions through the ages, caught up to meet Him in the clouds; but how different is a pharisaical clique or clan claiming that the name "Church of Christ" can not be used except as a title for them alone and the poor people who are subject to their domination! Behold the state of affairs when some men cannot be called simply preachers of the gospel, but must be denominated "Church of Christ preachers."

Any good name may be used by others to include either too much or too little: to be too inclusive or too exclusive. Let us not, therefore, scorn the name as such; but let us promote the right use of it. "Church of Christ" is undoubtedly about the best title for Christ's body to be found in human language. *In spite of its misuse, when we acknowledge its fitness for designating the church we do not have to approve the inclusive policy of the so-called "National Council of Churches of Christ in the U. S. A.;" neither do we have to approve the exclusive and sectarian spirit of legalism in others who claim official and exclusive right to it.*

Even so, in like manner, the phrase "Christian church" does not have to be the official and technical title for all the historic errors and misdeeds of those who have used it. If it is used with proper meaning to describe a people that are Christian, or to designate an ideal quality and relationship intended to be Christian, nothing either less or more than Christian, it is not dishonoring to Christ, and it is not necessarily sectarian and sinful.

*I want the congregation of which I am a part to be a Christian congregation, undenominational in character, not affiliated with any human organization or headquarters, composed of free and independent believers in Christ, following only the New Testament*

pattern of faith and life, seeking to belong only to the body of Christ. I want it to preach and exalt the Church of Christ as the glorious bride of the Son of God. I want it to bring men to that faith in Christ and obedience to Him that will cause them to be added to the Lord's church (although the Bible never uses that name). I want them to be taught to love the church of God, and to know how "to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth," so that it will even be manifest to all that they have been "delivered . . . out of the power of darkness, and translated . . . into the kingdom of the Son of his love." (cf, I Tim. 3:15; Col. 1:13). Yes, I want to see men led to be disciples, saints, and brethren in Christ.

May God help us all to be bound in conscience and concerned in heart to avoid giving to any of these terms any special significance or any limited scope foreign to the general sense in which it fits the statements of the New Testament; also to avoid exalting any of them against the others so that spiritual or even scriptural language is condemned by our human judgment.

P. S. If "Christian" was first used at

Antioch about ten years after Pentecost, A. D. 30; and "churches of Christ" first occurs in Romans 16:16, written about 57 A. D.; then it must be barely possible to be in Christ, in the church, saved and serving the Lord, without using either term.

P.P.S. As we conclude Dean Wilson's article on church names, it would seem to be a very good time to present a striking quotation from Foundation Facts and Primary Principles by G. C. Brewer.

The author is an eminent preacher among the "non-instrumental" churches. He has served as college instructor, written a number of books, and has been a staff writer for the *Gospel Advocate* for years.

Here is his statement: "But if I can make them understand that I use the term church of Christ in its scriptural sense—to include all Christ's followers, all of God's children that I mean the same when I say *Church of Christ* or *Christian Church* (either is acceptable to me) that I do when I say the Christian religion then they will agree with me."

## OUR CONTRIBUTORS

BURTON THURSTON is President of Manhattan Bible College, Manhattan, Kansas.

ORVEL C. CROWDER is President of Atlanta Christian College, East Point, Georgia.

SETH WILSON is Dean of Ozark Bible College, Joplin, Missouri.

DONALD A. NASH is Professor of New Testament and Greek, Kentucky Christian College, Grayson, Kentucky.

CHARLES GRESHAM is Managing Editor of *The Christian Quarterly* and Professor, Dallas Christian College, Dallas, Texas.

JAMES EARL LADD II is Dean of Dallas Christian College, Dallas, Texas.

These are our contributors for this first issue. They launch the good ship, *The Christian Quarterly*, in a very fine manner to what we hope and pray will be a very successful and fruitful voyage. We can only say, "Bon Voyage!"

# The Name of the Church

By DONALD NASH

There has been much controversy in recent years among those desiring to restore the church of the New Testament over the proper name for the church, whether it should be called Christian Church or Church of Christ. Those advocating the use of the name "Christian" have done so, for the most part, on the basis of expediency or permission. In other words, they have agreed that the proper term is "church of Christ" but have argued that it is permissible to use the term "Christian" on the basis that they both have the same connotation. They have said, "What is the difference between "Donald's car" and "the car of Donald," since they both show possession. It was expedient to differentiate between the instrumental and non-instrumental groups so many of the instrumental groups have used the term "Christian" for this reason. They have argued for the name "Christian" from the defensive rather than the offensive standpoint. It is my thesis that this is wholly unnecessary; that we should insist that the term "church of Christ" is a matter of permission and expediency.

To introduce this idea, which may be new to many, let me point out a fallacy of our thinking generally about the name "Christian." Many times in restoration circles you hear or read the statement that there are several names for the followers of Christ as individuals which are scriptural: saints, children, brethren, disciples, friends and Christians. *Now, all of these are scriptural terms but only the term "Christian" is a name.* "Saint" is just a descriptive noun meaning that the person has been set aside and cleansed by God. It does not name any more than a person would name me by saying that I am a good man. The term "children" has to be qualified by the phrase "of God" to have any religious significance; therefore, it is not a name in itself. To say that I am the son of Hester Novotny does not name me in the least; it only indicates my relationship to someone else. The term "brother" likewise must be qualified with words indicating that

this relationship is in Christ. The term "disciple" is not a name in itself; for it, too, must be qualified by a phrase telling of whom I am a disciple. I could be a disciple of Plato, Confucius or Campbell. The only term which can be properly called a name for the followers of Christ is the appellation—"Christian." When God gave the prophecy in Isa. 56:5; 62:1 and 56:15 it was not that there would be many new names but one new name. It is a denial of prophecy to call all of these names.

The prophecies alluded to were fulfilled in Antioch when God gave his people the name Christian as recorded in Acts 11:26. Some would say that the heathen mob attached this name to the followers of Christ. The Greek term translated "called" is used in the New Testament only of divine action. See Mat. 2:12; Luke 2:26; Acts 10:22; Rom. 7:3; Heb. 8:5; 11:7 and 12:125. In the Greek of Acts 11:26 the infinitive, *Chrematisai*, "to call," stands in the same relationship to the construction of the sentence as *didaxai*, "to teach." If the calling was done by the mob, the teaching was done by them—a manifest absurdity. Actually, the calling was done by Barnabas and Paul; scripturally, it was done by God through them as they were directed by the Holy Spirit. Aside from these technical proofs that this fulfilled the prophecy there is the logical, obvious proof that if this does not then it was never fulfilled for there are no other possibilities in the New Testament. Let us be accurate then in our terminology when we speak of the name of God's people and not say *names*, but *name*—and that name "Christian" and "Christian" only. "Saint," "brother," "disciple" are acceptable terms of description but not the one divinely-given name.

This, some will say, is all well and good but it is the name of the individual, not the church. Let us turn to the so called names of the church. Various lists are made, including: "church of God," "church of Christ,"

"church of the first born," "church of the saints," and, though seldom seen in any such lists, the term "church of Gentiles" is found in the sixteenth chapter of Romans in the same context with the term "churches of Christ." Are any of these actually names? No! *The church is something to be named, not a part of the name.* In each case the term "church" was used and a descriptive prepositional phrase was added. These are not names for the church any more than the terms: "saint," "children," "disciples," "friends," "brethren" are names for the individual.

A simple, homey illustration will enlighten this point. If someone were to ask you my name, you would not reply, "man of Grayson," or even, "man of Nash." You would say Donald Nash. The man is to be named not a part of the name. You ask the name of a given church. The answer, a name, to be a true name, need not include the term "church." You ask me the name of the church revealed in the New Testament and I say, "Christian."

Going back to the prophecies of the new name in Isaiah, let us again notice that it was a prophecy of a singular — one — new name. If Christian is a name as, manifestly, it must be (and as we have shown it to be), then the term "church of Christ" could not be another. The name for God's people must be one or the other, "Christian" or "church of Christ." It cannot be both and the scripture have proper fulfillment. The advocates of the term "church of Christ" always preach Acts 11:26 as a fulfillment of the prophecy but they also want to make "church of Christ" a name. There can be only one name for both the individuals and the church. If one eliminates the term "Christian" he has not only destroyed the obvious fulfillment of prophecy in Acts 11:26 but leaves us without a true name for the individual. When one takes the name Christian he has no problem for he has one name for both church and individual and he sees the term "church of Christ" for what it is: an acceptable, permissible, scriptural term to use about the church as occasion demands and when one wants to emphasize the ownership of Christ but not the one and only true name for the followers of Christ and His church.

But, some may argue, how can you have the same name for both the group and in-

dividual? Is this not done in many cases of a secular nature? My family is a group. I am an individual in that group. The family name is Nash. My name is Nash. I walk down the street with my family and some say, "There goes the Nash family." I walk alone and someone shouts, "Hey, Nash!" I will reply. Many times I hear my boy being called Nash by his friends. We see a certain make of car going down the road and my boy asks me what the name of that car is. I say, "Ford." Later we might be passing a huge plant and he asks me what the name of the factory is. Again I say, "Ford." I use the same name for the company and the product of the company. The church is a family and I use the same name for the family as the individual in the family. It is a business institution turning out perfect Christians. I use the same name for the company as for the product. Someone might say that I have another name to distinguish me from the rest of my family so we ought also in the church. But in the church family there is no need to distinguish from one another in this way. In Christ there is no male, or female, bond or free, but all are one in Christ Jesus. The argument often offered that to use the name of the individual for the church makes the church belong to the individual rather than Christ is assinine. For this to be done an apostrophe and "s" would have to be added and it be called Christian's Church.

Notice, also, that the prophecies of Isaiah are prophecies of a new name for the people of God as a whole and not for just individuals. The people of God in this dispensation are the church. Yet, this prophecy of a new name for the entire group was fulfilled in Acts 11:26 (as even the advocates of "church of Christ" as the only name agree) where it was then applied to individuals. The term is adequate for both the individual and the group. It fits the statement in Ephesians 3:15 where it is said of Christ that of him the whole family in heaven and earth is named.

Here is a fallacy of the "church of Christ" advocates. They say the name "Christian" is for the individual not the church. Yet they say the prophecy of Isaiah is fulfilled in Acts 11:26 and this is the divine name for the individual. But the prophecy is for a divine name for the church—God's people. To be consistent they must say the prophecy was fulfilled in Romans 16:16 for which there is no

proof or argument. They must throw out Acts 11:26 as being a human name. This leaves them without a name for the individual and associates them with the denominationalist who will not take the name "Christian" as divine.

Now let us see the connotation of this name when applied to both the church and individual and why we should wear it with pride and honor. A noted linguist, Frederick M. Carey, chairman of the Classics Department, Univ. of California says, "The ending -ian (really an) merely means 'pertaining to, having to do with'."<sup>1</sup> He goes on to illustrate its meaning by comparing it to the word "American." Now, though some have endeavored to do so, it would be poor reasoning to say that the word "American" could be applied only to individuals. We speak of American individuals and also of the American way of life. We speak of Christian individuals and the Christian faith. So, we could say that a word with the -ian suffix shows that the word having this ending when modifying another substantive shows that the substantive it modifies sustains some relationship to the word on which the -ian is attached.

Therefore, if I am a Herodian, I sustain some relationship to Herod. If I am an American, I sustain some relationship to the country of America. The nature of that relationship is not determined by the -ian ending but by the constitution of our country. If I am a Christian I sustain some relationship to Christ. The nature of that relationship is determined, not by the meaning of the -ian, but by the teachings of the scriptures where the word was first applied to followers of Christ. The scriptures teach that I am a child of God as a follower of Christ so the name given by God would indicate that. They teach me I am a servant of Christ so the -ian attached to Christ would convey that relationship. They teach that I am bought by Christ and belong to him so the ending would convey that. Some endeavor to take all the idea of possession out of the term Christian so that it cannot be used of the church which they say belongs to Christ. If it cannot be used of the church because it does not show possession then it could not be used of the individual for he, too, scripturally belongs to Christ. One advocate of the

term "church of Christ" quoted W. H. Alexander of the Univ. of So. California with these words, "Christian does not therefore suggest ownership but stresses rather a recognized relationship with a founder as divine." Such a statement is anomalous as the recognized relationship of both the church and the individual follower of Christ to Him is one of ownership. "Ye are bought with a price, ye are not your own."

Apply this same root idea of -ian to the word Christian when it has reference to the church. If a church is a Christian church it sustains some relationship to Christ. What relationship? Any taught in the New Testament where the name was given? If the New Testament teaches that the church belongs to Christ then the term Christian means that. If it teaches that it is the bride of Christ, then the term Christian indicates that. *In this way we can see that the term Christian for the church is a richer, broader, more sacred term than the term church of Christ for it is the divine name of prophecy.* Church of Christ indicates only that the church belongs to Christ. When I wish to emphasize this idea it is certainly permissible and scriptural to use the term. But the name Christian indicates ownership or possession by Christ and much more. It is an all-inclusive name. It supercedes church of Christ for the church just as it does the terms: saints, friends, brethren, children for the individual.

Let me suggest a homey illustration of the difference between the term "church of Christ" and the definiteness of the name Christian for the church. Suppose someone would point to me and say, "There is a man." Another might say, "There is a man from Kentucky." A third would say, "There is Donald Nash." The first classified me. The second told something about me with the prepositional phrase, "from Kentucky." Now, when I say of a group of baptized believers in Christ, "There is a church," I have classified the group, but that is all I have done. There are various churches in the world, both those claiming to be founded on the teachings of Christ and those claiming allegiance to human leaders. When I say that is a church of Christ, I have said something about the group just as something was said about me when it was affirmed that I was from Kentucky. In both cases a prepositional phrase of description was added. Some will say, "Oh,

<sup>1</sup>As quoted in The Voice of Evangelism, Vol. II, p. 142

no, that is different, Church of Christ is a name." That is what they are trying to prove and they cannot prove it by assuming it. It is a name today, certainly, but only because of usage. It is not a name technically, scripturally or grammatically. It is the same type statement as "man from Kentucky" was in my illustration. By usage I could make the phrase, "man from Kentucky" a name for a group, an individual, a picture, or anything else.

However, when I say Christian in regard to a church I have specifically named it just as I was specifically named when someone called me Donald Nash. All three terms are permissible in their place—simply, church, church of Christ, Christian church—just as all three terms in regard to me as a man, a man from Kentucky, and Donald Nash are permissible. But in both cases only the last term in the series is, strictly speaking, a name.

Those who insist on an exclusive use of "church of Christ" have no way to press its use above "church of God." Both are in the New Testament. If one is a name then the other is a name for they are similar constructions. How can one prove that "church of Christ" is preferable to "church of God?"

Yet advocates of the name "church of Christ" assume that it is the only name. If they are both names, then the prophecy of Isaiah was never fulfilled in the New Testament, for it was of one name. If either of these is a name then it was not fulfilled for one allows the other. On the other hand, if we accept "Christian" as the name of the church and the individual and put these other terms in their proper perspective as *terms about* the church, we have the fulfillment of the prophecy and the divine mind of God vindicated.

Advocates of the name "Christian" have argued that the name "church of Christ" and "Christian" both indicate possession; therefore, we may use either. My position, in conclusion, is that the former shows possession only, the latter possession and any other scriptural relationship to Christ since that is the connotation of the -ian suffix. Therefore, "Christian" is the true, scriptural, logical, divine, and only *name*, though it does not exclude other *terms*. We should wear it with pride not abasement, honor not shame, courage not fear and by our unwavering obedience to the word of God reproduce in name, practice, doctrine and life the *Christian Church*.

# Duos of the Restoration Movement

## Introduction

Biography is literally defined as the written lives of men and women. Its importance cannot be exaggerated. It becomes the hand-maid of history, literature and art. None of these disciplines can be properly understood apart from the lives of those who are related to these fields. Biography's importance is seen especially in relation to history as it "is one of the most valuable aids to that study. To read history only is to see but one aspect of the drama of human life; the more intimate and, in many respects, the more interesting aspect can be seen only by acquaintance with the individual actors. It is through biography that an intimate knowledge of their lives may be obtained, and this knowledge in turn infuses a new and more personal interest into history."<sup>1</sup>

The Restoration Movement has realized the importance of biography, as evidenced by a great variety of biographical literature. In fact, the major literary production of those who are part of this Movement has been biographical. Good examples of such literature are Richardson's massive *Memoirs of Alexander Campbell*, Stevenson's *The Voice of The Golden Oracle*, Hanna's *Thomas Campbell*, and two biographical serials — "Stars and Comets and Constellations" — by the late F. D. Kershner, which ran in the *Christian Standard* some years ago. Kershner points out the real significance of this biographical literature among "Christians only." He says: "It is not these individuals as mere men who are interesting, but it is the fact that they made incarnate in their own personalities the aspiration and ideals of whole groups of people and of climactic moments in the course of human history. It was not the man, but what he stood for that mattered."<sup>2</sup>

The following is an attempt at Biography, which we hope will make clearer our own "aspirations and ideals" and perhaps unveil some of the great principles that these men stood for! We have, to some extent, moved away from the usual in biographical sketches by grouping the following men in twos, as each group of men has one major emphasis in common. We have entitled these sketches

"Duos of the Restoration Movement." The men included are: Alexander Campbell and Barton W. Stone, two leaders; Walter Scott and "Racoon" John Smith, two evangelists; J. W. McGarvey and Alfred Fairhurst, two apologegetes; Robert Milligan and Ashley S. Johnson, two educators; and Isaac Errett and Edwin Errett, two editors.

## Two Leaders

### I. Alexander Campbell

One of the most significant lives of the nineteenth century, and, perhaps, of the last nineteen centuries, entered human history in June, 1786.<sup>3</sup> The location of this important birth was in County Antrim in Northern Ireland and the home of Thomas and Jane Corneigle Campbell was graced by their first-born—a son! Thomas Campbell, the father, was a minister of the Anti-burgher, Seceder Presbyterian Church and for some years conducted an academy at Rich Hill in Northern Ireland. Alexander's early life was spent in a very religious atmosphere, as the Campbell family had evening worship, including Scripture memorization and direct Bible study. In this environment Alexander developed many of the notable features of his personality that were so prominently seen in later years.

The elder Campbell developed stomach trouble after some years and the decision was made that he would migrate to America as a trip abroad was recommended by his doctors. This he did in 1807 after promising to send for his family as soon as possible. After 35 days the ship on which he was a passenger arrived in America and he soon made his way to Philadelphia where the Synod of North America was in conference. Here he presented his credentials and was assigned to work under the Chartiers Presbytery in Western Pennsylvania. It was here that his views concerning division and unity in the Church soon resulted in his resignation from the Presbytery which formally took place on September 13, 1808. The next year the "Christian Association of Washington" was formed and Thomas Campbell was commissioned to write a document explaining the purpose and plan of the "Association." The two basic principles enunciated in this document are: "Where the Scriptures speak, we speak; where they are silent, we are silent" and "In Faith, unity;

1. Lincoln Library of Essential Information, p. 1699

2. In "Stars," *Christian Standard*, March 9, 1940

3. This is the most probable date of Campbell's birth although Richardson places it on September 12, 1788 although Tolbert Fanning much earlier—in 1781.

in opinions, liberty; in all things, charity."

Meanwhile Campbell's family waited for word from him which would call them to America to join him. The letter came in March of 1808. The family prepared to leave but were detained for some months by a small-pox epidemic. Finally, on September 28 their ship weighed anchor for America. After a rather hard time the ship was wrecked off the coast but the Campbell family were all safe. It was out of this awful experience that the real purpose of Alexander Campbell's life became evident; for he vowed if the Lord would save them from the "threatening peril, He would give himself wholly to God and His service and spend his entire life as a minister of the Word."<sup>4</sup>

After the shipwreck, while the family was waiting for another opportunity to sail, Alexander entered Glasgow University where his father had been educated some 25 years before. Here he came into contact with both the Philosophy of John Locke and the "Common Sense" school of Philosophy, which were to influence him to some extent in his later work. He also became acquainted with several independent movements through Grenville Ewing who became a very close friend. Because of this contact with the Glasite and Sandemanian movements, he began to examine the claims of his own religious group—the Seceder Church. After such examination he resolved to leave the Seceder Church and did so before leaving for America on July 31, 1809. Some two months later the family was re-united and Alexander and his father had much to talk about!

The *Declaration and Address* had just come from the press, and, after a recital of the events of the past two years, Alexander read it thoughtfully. "Handing it back to his father, he expressed his approval of it, and his determination to devote his life to proclaiming the principles contained in it."<sup>5</sup>

Things moved along quite rapidly; the Brush Run Church was organized; Alexander preached his first sermon here on September 16, 1810. He was married shortly thereafter (March 12, 1811) to Margaret Brown, the daughter of a wealthy landowner in Virginia. The birth of their first child, a girl named Jane, occasioned a restudy of the question of infant baptism. "He concluded there was nothing in the Scriptures favoring

<sup>4</sup>. T. W. Grafton: *Alexander Campbell*, p. 33  
<sup>5</sup>. Earl West: *Search for the Ancient Order*, Volume 1, p. 53.

<sup>6</sup>. *Ibid.*, p. 60.  
<sup>7</sup>. *Ibid.*, p. 63

infant baptism, so he began making immediate plans to be immersed."<sup>6</sup> So, on Wednesday, June 12, 1812, Alexander, his wife, his sister Dorothea, his father and mother and three members of the Brush Run Church were immersed upon a simple confession of Faith in Christ. Before long the whole Brush Run Church followed their example.

These actions, of course, were looked upon with favor by the Baptists around Washington and soon invitations were sent to Alexander to preach for various Baptist churches. This he was reluctant to do; however, in the fall of 1812 he visted the Redstone Association of Baptist churches meeting at Uniontown, Pennsylvania, and in 1813 the Brush Run church was admitted into this Association, even though they would not accept the Philadelphia Confession of Faith, the standard Baptist Confession of the day. It was at the Association meeting of 1816 that Campbell delivered his famous "Sermon on the Law," in which he delineated the Covenants in a radical way according to the orthodox Baptists. West points out that "the effect of the sermon was like a bombshell in the Baptist camps. A movement started to charge Campbell with heresy and have him excluded from the Baptist fellowship."<sup>7</sup> This failed, however, but tension continued to exist between the Reformers led by Campbell and the Baptists of the Association.

Sometime later Campbell reluctantly entered into a debate with John Walker, a Presbyterian, on the subject of "Baptism." The debate took place on June 19, 20, 1820. Walker was no match for Campbell's Scriptural knowledge and logical acumen and this experience convinced Campbell of the value of religious discussion. He later was to debate with William McCalla in 1823 on Baptism; Robert Owen in 1829 on Christian Evidences; Bishop Purcell in 1837 on Roman Catholicism; and N. L. Rice in 1843 on Baptism again. These debates not only brought him many admirers and followers, but also propagated Restoration principles.

Along with his first debate came his first venture into religious journalism. In 1823 he began a monthly paper, which he entitled *The Christian Baptist*. In 1830, after open breach with the Baptists, he enlarged the periodical and renamed it *The Millenial Harbinger*. This journal was to be the most important journal in America for over 30 years.

Meanwhile, the Reformers, as they were generally called, had separated—for better or

worse—from the Baptists. In the first five years of the fourth decade of the nineteenth century (1830-1835) the Movement led by Campbell and the Stone Movement of Kentucky united. Out of this union has come the Restoration Movement.

In 1840, Campbell founded Bethany College and became, in addition to preacher, debater, journalist and landowner, college president. He remained in this position until his death and saw Bethany College grow and prosper. In 1849 Campbell became president of the American Christian Missionary Society, another position which he held until his death.

The closing years of Campbell's life were filled with activity even though he was forced to relinquish some of his labors. In 1865 he surrendered his position as editor of the *Millenial Harbinger* to younger hands. In the fall of 1865 he entered the pulpit for the last time. Through the following winter he was confined to his home and later to his bed. The end drew near and "as the hour of midnight approached, on Sunday, March 4, 1866, his spirit took its flight, leaving behind as his heritage to mankind a plea for the reunion of Christ's people upon the principles of his revealed Gospel."<sup>8</sup>

It will not be difficult to evaluate Alexander Campbell as a leader. According to the dictionary a leader implies both precedence and guidance. Both of these traits are to be found in Campbell. He entered the leadership of the movement quite early and held that place until his death. Grafton points out that, in 1812, when Thomas Campbell followed the leading of his son in Christian baptism the "mantle of leadership passed to the latter."<sup>9</sup> Let us consider his leadership from several standpoints.

As a speaker, Alexander Campbell manifested his leadership. His first sermon, preached in 1810, was reported to be better than any of his father's.<sup>10</sup> Jeremiah Black, the great jurist, said of Campbell: "As a great preacher, he will be remembered with unqualified admiration by all who had the good fortune to hear him. The interest which he excited can hardly be explained. The first sentence of his discourse 'drew audience still

as death,' and every word was heard with rapt attention to the close. It did not appear to be eloquence; it was not the enticing words of man's wisdom; the arts of the orator seemed to be inconsistent with the simplicity of his character. It was logic, explanation and argument so clear that everybody followed without effort, and all felt that he was raising them to the level of a superior mind. Persuasion sat upon his lips. Prejudice melted away under the easy flow of his elocution. The clinching fact was always in its proper place, and the fine poetic illustration was ever at hand to shed its light over the theme. But all this does not account for the impressiveness of his speeches, and no analysis of them can give any idea of their power."<sup>11</sup> We could quote many others, such as Ex-President Madison, Robert E. Lee, Robert Graham, George D. Prentice and other eminent men of Campbell's day, who join Black in praise of his preaching ability.

His leadership manifested in speaking is further seen in his debates. These five major debates may be classified as follows: in two he champions the Baptist cause against Pedobaptism; in one he champions Protestantism against Roman Catholicism; in another he champions Christianity against infidelity; and in the concluding debate he champions the Restoration cause against denominational Protestantism. The effect of these discussions was to add to Campbell's growing reputation and through them his qualities of leadership became enhanced.

Again, Campbell's leadership is seen through his *literary efforts*. Let us state, in beginning, that he rarely originated new thought (as did his father, in the *Declaration and Address* and Walter Scott); but he had the rare ability to take original thoughts of others, organize and popularize them among his followers.<sup>12</sup> In his two journals, *The Christian Baptist* and *The Millenial Harbinger* which were published continuously for 45 years (C. B. — 1823-29; M. H. — 1830-1868), he guided the young Movement in its most turbulent days. In all, some 60 volumes were issued, including such masterpieces as the *Christian System*,<sup>13</sup> *The Living Oracles* and *Lectures on the Pentateuch*. Through these he manifested his prolific energy and pre-eminent place as a leader in the Restoration Movement.

Finally, Alexander Campbell is seen as a leader through his *dynamic personality* which was able to create unity around the principles

8. Grafton: *Op. cit.*, p. 225

9. *Ibid.*, p. 88

10. *Ibid.*, p. 68

11. M. M. Davis: *How the Disciples Began and Grew*, pp. 39, 40

12. cf. F. D. Kershner, "Stars" (on Campbell), *Christian Standard*.

13. This was, undoubtedly, the first work that could properly be called a "systematic theology" in the Restoration Movement.

of New Testament Christianity. Perhaps this trait is best seen during the Civil War when most all of the religious groups were dividing over the Slavery question. The Movement to restore Apostolic Christianity was kept intact by the foresight of Campbell and others who had imbibed his spirit, recognizing that there must be "liberty in opinions."

No finer tribute could be paid to Alexander Campbell than that given him by M. M. Davis: "Alexander Campbell, like Saul of Tarsus, was a many-sided man. As an editor, he stood in the front rank, as is evident from the *Christian Baptist* and *Millenial Harbinger*. As an author he is seen as one of the best, in the sixty volumes which came from his pen. As a teacher Bethany College stands in our midst as his glorious monument today. As a man he was a success. As a polemic perhaps he had no superior . . . As a religious leader, in spite of the most difficult circumstances, he gathered about him an army of heroic men and women, who in a single century have grown into large proportions, and now stand in the vanguard of the mighty hosts of the Lord."<sup>14</sup> Because of such leadership there is an awakened "spirit of religious unity, a slackening of party cords, a growing indifference to the claims of creeds and an increasing regard for the message of Christ and his apostles."<sup>15</sup> Many, in that day, shall rise up to call this great leader, "Blessed"!

## II. Barton W. Stone

Barton Warren Stone, though quite unobtrusive, was a great leader in the Restoration Movement. It is no wonder that his name is linked closely with that of Alexander Campbell as one to whom much credit for the Restoration Movement is due. "Of the two (Stone and Campbell), the latter has overshadowed the former in the popularity and recognition he has received for services rendered in the cause of the ancient order. Whether the popular opinion be justified or not is a mooted question, but that both Stone and Campbell deserve outstanding credit for the move to return to apostolic times is readily admitted. Each made his valuable contribution to the movement, and neither should be forgotten."<sup>16</sup>

Stone was born near the village of Port Tobacco in Southern Maryland on Christmas eve, 1772. After seven years of residence, in

Maryland, he removed with his widowed mother and family (his father had died when he was three) to Virginia near the border of North Carolina. Here the boy grew to young manhood. In 1790 Stone entered the famous school of David Caldwell in North Carolina. It was here, under the influence of Caldwell, ordained Presbyterian minister, and James McGready, who came into the school each year and held a meeting, that Stone became quite concerned about his own spiritual welfare. Finally, in the spring of 1791, Stone joined the Presbyterian church after hearing William Hodge of Hawfields, North Carolina. After his conversion he cast his lot with the ministry of the Presbyterian Church and was licensed by the Orange Presbytery. He immediately went into eastern North Carolina to do mission work. Here he became quite discouraged and left the work and moved to Virginia. From thence he traveled into Western Tennessee. This excursion did not last long, however, and soon we find Stone in Kentucky where he preached for the Cane Ridge and Concord churches. In 1798, he was formally ordained by the Transylvania Presbytery, meeting at Cane Ridge. When asked, "Do you receive and adopt the Confession of Faith, as containing the system of doctrine taught in the Bible?"; he replied, "I do, as far as I see it consistent with the word of God."<sup>17</sup>

In 1801, feeling the need of revival at Cane Ridge, he went to Logan County to study McGready's revival work. After coming back to Cane Ridge, he began making plans for a great Revival there. This Revival began in August, 1801 and reached great proportions with some 18 preachers preaching and over 20,000 people in attendance. Davis says, concerning the Revival: "It looked in some respects like another Pentecost . . . Like fire in stubble, the influence of the meeting swept abroad until a wide scope of the country was involved. Doubtless there was fanaticism here, but it was not all fanaticism, or good and permanent results would not have followed as they did."<sup>18</sup>

During the Revival an ecumenical spirit was manifested. Creeds were forgotten and men were being saved on simple professions of faith after great emotional experience. Presbyterian and Methodist ministers were preaching interchangeably. This, of course, was looked upon with much disfavor by the Presbytery of which Stone was a member. Soon he and his co-laborers: Richard McNemar,

14. Davis. *Op. cit.*, pp. 38, 39

15. Grafton: *Op. Cit.*, p. 233

16. West: *Op. cit.*, p. 18

17. cf. Ware: *Barton Warren Stone*, p. 74.

18. *How The Disciples Began and Grew*, p. 111

John Thompson, John Dunlavy, and Robert Marshall were censured by the Presbytery. Stone, with these others, "withdrew from the Synod, and formed an independent Presbytery in 1803."<sup>19</sup>

However, Stone's mind was still not at ease. A passion for unity had been aroused by the Cane Ridge Revival. "Even so liberal a Presbytery as Springfield was seen to be partisan. So, in June, 1804, this organization was dissolved, and at the suggestion of Rice Haggard, the reformers assumed the name of Christian simply. The occasion was signalized by the publication of *The Last Will and Testament of The Springfield Presbytery*. Cast in a rather satirical tone, this document demands the death of denominationalism in the interest of union; denies the distinction between clergy and laity; repudiates the power of synods to legislate for government of the Church; asserts the mystical selection of preachers by the Holy Spirit; calls for congregational government but provides for strong co-operation in matters of mutual interest; and urges universal application to Bible Study, pointing out the individual responsibility of all men thereto."<sup>20</sup>

Out of this great experience in Stone's life arose the "Christians" of Kentucky and other surrounding states. To Stone, then, goes the "distinguishing honor of organizing the first churches since the great apostacy, with the Bible as their only rule of faith and practice, and with 'Christian' as the family name."<sup>21</sup> We say "to Stone" because all of his co-laborers soon forsook him, some going over to the "Shakers" who were sweeping the country, others going back into the Presbyterian fold. This left Stone alone with a growing number of followers who were willing to abjure all other names but "Christian" and all other books but the Bible.

From 1804 to 1830 Stone's movement grew rapidly. They were quite evangelistic, following mainly the "mourner's bench" type of Revivalism. During this time Stone was kept busy, establishing churches, working part-time, teaching school, writing and publishing the *Christian Messenger*, which began in November, 1826. Walker says of Stone: "He itinerated constantly. He trained preachers. He organized them and their converts into closely knit conventions. He instituted a sys-

tem of circuits. He initiated camp meetings throughout the west. He created in men a fiery zeal for preaching and an intense love of their fellow-men."<sup>22</sup> The result was that, while the Campbell movement could count only four churches and some 200 members, Stone's movement included some 500 churches and 15,000 members by 1820!

In 1824 Stone and Campbell met for the first time at Georgetown, Kentucky. They were pleasingly surprised that their views coincided so closely and out of this first meeting grew a friendship that was to last twenty years—till Stone's death. About 1830 much agitation arose, within the two groups, to unite. Finally, a joint meeting was arranged for Christmas, 1831, at which representatives of the "Christians" and "Reformers" were to meet and discuss the matter of unity. "Raccoon" John Smith made the first speech and others such as John Rogers and J. T. Johnson participated. Out of this came harmony and unity as many churches united. The results were some 30,000 "Christians only"; but more than that, greater spiritual results were accomplished. First, it demonstrated that unity is possible at the local level and based upon the Scriptures. Again, the fire of Stone's intense evangelism was fused with the logic of Scott's discovery to produce the most evangelistic people of the day. By 1835, all along the Western Reserve, union was completed.

In 1834, Stone moved to Jacksonville, Illinois. He was then in his sixty-second year. Here he made several preaching tours, but he was becoming less active. In 1836, he had a serious illness. In 1839, he became deaf and just two years later suffered a stroke of paralysis. The end came on Saturday, November 9, 1844 at Hannibal, Missouri in the home of his son-in-law, Captain Samuel Bowen. He was buried at Hannibal, but some time later his body was reburied at Cane Ridge where he began his marvelous labors for the Lord. Tolbert Fanning remarked at his death: "A Man more devoted to Christianity, has not lived or died, and many stars will adorn his crown in a coming day."<sup>23</sup>

In beginning, we remarked that Stone was quite unobtrusive, but yet was to be considered as a great leader. His leadership is to be seen from at least three standpoints: (1) His courage in face of great opposition; (2) His evangelistic zeal; and (3) His relationship to the unity effected between the Christians and Reformers.

As a Leader Stone was courageous! As we

19. Walker: *Adventuring for Christian Unity*, p. 18

20. Walker: *Ibid.*, p. 19

21. Davis: *Op. cit.*, p. 14 (Italics his)

22. *Op. Cit.*, p. 26

23. Quoted from West: *Op. cit.*, Volume 1, p. 35

pointed out earlier, shortly after the publication of *The Last Will and Testament* Stone was forsaken by his co-laborers and he was left alone against great opposition. A man of less caliber would have quit; but not Stone. Indomitably, he labored on and the large group of followers was the monument to his courage.

Stone also proved his leadership through his evangelistic zeal. It is one thing to conduct a sporadic Revival or hold an Evangelistic service; it is another thing to institute a spirit of Evangelism which lasts for years and attracts many to Jesus Christ. The Cane Ridge Revival was only the "starter" to a greater Evangelistic work. Cane Ridge, though spectacular, was temporary; the Evangelism of the Christian movement was to be permanent. This aspect has contributed much to the Evangelism of our people today, and we owe it as much to Stone as to Scott. Thus, was Stone's leadership in this area manifested!

In conclusion, Stone's leadership ability is seen, decidedly, in his attitude toward and relationship to the union of the "Reformers" of the Campbell movement and the "Christians" of his movement. Stone actually sacrificed more for this union than any one, as it meant that the public leadership of the combined movement was not to be his but Campbell's. Further, some of Stone's own private views and opinions were relegated to a secondary position and those of the Campbell movement made primary. However, Stone was a true Christian and was willing to forego many of his private opinions in order to the unity of the people of God. This shows his willingness, as a leader, to sacrifice himself, if need be, for the body of Christ.

Again, we quote Tolbert Fanning in giving our concluding estimate of this great leader: "If justice is ever done to his memory, he will be regarded as the first great American reformer,—the first man, who, to much purpose, pleaded the ground that the Bible, without note, commentary or creed, must destroy antichristian powers, and eventually conquer the world."<sup>24</sup>

### Two Evangelists

Perhaps the most striking characteristic of the Restoration Movement was the Scriptural evangelism that was present after 1827. To elaborate, the Restoration leaders "saw clearly

enough that in the process of conversion three things were involved in man's cooperation—faith, repentance, and Baptism. As to faith it was conditioned by *belief*, a definite intellectual element, but it was more than mere belief—it was trust in, and loyalty to the Person of our Lord Jesus Christ. Thus it always involved an *active* element leading to complete obedience to the will of Jesus as Lord. As to repentance, it was more than a mere stirring of the emotions—a matter of sorrow. It too involved a definite *active* element . . . It was a complete turning round—a change of view resulting in a change of life. As to Baptism, it was *not a mere obedience* to the arbitrary will of Christ, neither did it simply admit into some local or universal society. It did this, for it admitted the baptised into the Body of Christ, the Church of the living God, which was the sphere of salvation, and normally of the Holy Spirit's operations. But it was also *in order to the remission of sins and the gift of the Holy Spirit*; it was a burial with Christ and a resurrection in the likeness of His resurrection; it was the birth of water spoken of in John's Gospel, and as such, was indeed the 'bath of regeneration.' It was the first *act*, signifying the complete surrender of the whole being to Jesus Christ as Lord, and as such was to be followed by a whole life of active obedience to His will. It translated a man into a new relationship to the God-head—changed his state—and introduced him into the sphere of grace—the Divine Society."<sup>25</sup>

These basic facts the early pioneers believed, taught and proclaimed with all their being. The credit for the restoration of this New Testament doctrine of conversion is due to Walter Scott in the main.

### I. Walter Scott

Walter Scott was born in Moffat, Dumfriesshire, Scotland on October 31, 1796. His father was John Scott a music teacher. His mother's one ambition for her son Walter was that he should be a minister in the Scotch Presbyterian Church. Walter was educated at the University of Edinburgh, and later was urged by his parents to go to America to join an uncle who was working for the government in the customs house at New York. He sailed from Greenock in the late spring of 1818 and landed in New York on July 7, 1818.<sup>26</sup>

Not long after landing Scott secured a position as a teacher of Latin in a classical academy in Jamaica, Long Island. But he was

24. Quoted by West: *Ibid.*, p. 35

25. William Robinson: *What Churches of Christ Stand For*, pp. 58, 59 (Birmingham: The Berean Press, 1946)

26. cf. West: *The Search for The Ancient Order*, Volume 1, pp. 79, 80

not destined to stay here long, for the "West" was calling. So, in the spring of 1819, he and a companion *walked* to Pittsburgh, arriving on May 7, 1819. It was here in Pittsburgh that he came in contact with George Forrester, a preacher and principal of an academy. Scott began teaching at the academy and soon imbibed many of Forrester's religious convictions (Forrester was an Independent, often called "Scotch Baptist" whose views were like those of the early Reformers—in fact Walker gives these churches such as Forrester's in Pittsburgh and the one Henry Errett belonged to in New York and others as one of the six beginnings which issued into the Restoration Movement). Soon Scott's convictions with reference to infant baptism were changed and he was immersed by Forrester.

When Forrester was accidentally drowned while bathing in the Alleghany River, Scott took over his functions—both as principal of the academy and preacher of the Gospel. It was while he was working in this capacity that he came in contact with Alexander Campbell in the winter of 1821-22. The meeting came about through the Richardson family whose son, Robert,<sup>3</sup> was a student of Scott's. The Richardsons were friends of both Thomas and Alexander Campbell and when Alexander Campbell paid a friendly visit to them in the winter of 1821-22, "there Walter Scott met him. Campbell was thirty-three; Scott was twenty-five. They were decidedly different from each other both in temperament and appearance, but they were immediately drawn into a compact of affection which was to last for the next forty years."<sup>4</sup> Needless to say, the two agreed basically as to their religious views. Later (in 1823) when Campbell began publication of a periodical, it was Scott who suggested the name *Christian Baptist* for it. Scott also wrote several articles for this new religious periodical, signing them "Philip."<sup>5</sup>

On January 3, 1823 Scott married Miss Sarah Whitsett who lived near Pittsburgh. In 1826 he removed his family to Steubenville and that summer made his first contact with the Mahoning Baptist Association which he visited and addressed eloquently. In 1827, Campbell invited Scott to go again to the

Association meeting as he had heard that the Association was going to appoint an Evangelist and he felt Walter Scott was the logical choice for the job. Scott went and was appointed. However, he was perplexed. "Campbell had shown him convincingly the theory of the ancient order of things, but not the practise. He resolved therefore, in his perplexity, to go back to the New Testament and study carefully for himself the method of evangelism employed by the Apostles. He had a keenly analytical mind, and he tabulated carefully his findings. These he proceeded to place thus: 1, Faith; 2, Repentance; 3, Baptism; 4, Remission of Sins; 5, The Holy Spirit. He felt that at last he had the answers to all his previous doubts, and that to preach the Gospel in this order would be to preach it in its original simplicity and that results must follow."<sup>6</sup> And results did follow! On November 18, 1827 William Amend became the first individual to respond to the novel (for that day) invitation given by Scott. Soon others were hearing and obeying. By the next Association meeting more than one thousand additions were reported by Scott. For two years Scott engaged in this labor and then resigned, due to financial difficulties, and removed to Cincinnati, following James Challen in the ministry of the Church. Becoming discouraged because of meager response and growth he removed to Carthage, Ohio where he ministered to the Church and began the publication of a paper called *The Evangelist*. This publication continued, off and on, for several years. In 1836 his book, *The Gospel Restored*, was published. In 1844 he moved back to Pittsburgh and preached for some time here. In the next few years many things happened which greatly saddened Scott's life and hurried his death. His wife died on April 28, 1849; a second wife following her in 1854; and later he entered into a marriage with a wealthy widow which was far from congenial. Besides his family difficulties, there was much disappointment in his book, *The Messiahship or Great Demonstration*, which, to paraphrase Lard's criticism of it, was a "flop." Added to these difficulties was the shadow of the Civil War which fell across Scott's sensitive soul. Badly broken in heart and soul, Scott became ill on Tuesday, April 16, 1861. Nothing could alleviate his illness and he grew steadily worse. John Rogers and L. P. Streator, pioneer preachers, were with him when he died on April 23, 1861. Streator immediately wrote the bad news to Campbell

3. Later to be the biographer of Alexander Campbell and professor in Bethany College.

4. Stevenson: *The Voice of The Golden Oracle*, p. 37 (St. Louis: Christian Board of Publication)

5. He conceived of his relation to Alexander Campbell as the same Philip Melanchthon bore to Martin Luther in the Reformation. cf. West: *Op. cit.*, p. 83

6. Roberts-Thompson: *Baptists and Disciples of Christ*, p. 74

and the letter was received with great sorrow. Campbell wrote in the *Millenial Harbinger* (May, 1861): "I knew him well. I knew him long. I love him much. We might not, indeed, agree in every opinion nor in every point of expediency. But we never loved each other less, because we did not acquiesce in every opinion, and in every measure. By the eye of faith and the eye of hope, methinks I see him in Abraham's bosom."

As an Evangelist, Walter Scott stands out, not so much in visible results (for there were many who won more people to Christ) as in his relationship to the restoration of the "Ancient Gospel" (as it was known) to the world. Thus, was set a standard of evangelism which has been followed even until today, not because it is traditional but because it is Scriptural. The basic factor underlying Scott's discovery of the "Ancient Gospel" was his love of the truth.<sup>7</sup> W. H. Pinkerton said, concerning this fact: "His reverence for the Bible amounts to the adoration of worship, and the fact of revelation a most stupendous fact, second only to the incarnation and glorification of Jesus. Hear his apostrophe on the Bible: 'O Book of God! Thou sacred temple! Thou holy place! Thou golden incense altar! Thou heavenly showbread! Thou cherubim-embroidered veil! Thou mercy-seat of beaten gold! Thou Shekinah in which the divinity is enshrined! Thou ark of the covenant! Thou new creation! Thou tree of life, whose sacred leaves heal the nations! Thou river of life whose waters cleanse and refreshen the earth! Thou new Jerusalem, resplendent with gems and gold! Thou paradise of God, wherein walks the second Adam! Thou throne of God and the Lamb! Thou peace-promising bow, encircling that throne unsullied and unfallen! Image of God and his Son who sit thereon! What a futurity of dignity, kingly majesty and eternal glory is hidden in thee! Thou art my comfort in the house of my pilgrimage! Let the kings and counselors of the earth and princes who have got gold and silver, build for themselves sepulchres in solitary places; but mine, oh, be it mine to die in the Lord! Then earth to earth, and dust to dust, but the great mausoleum, the word of God, be the shrine of my soul.'<sup>8</sup>

We cannot limit the influence that Scott's

evangelism had both upon our Movement and upon the denominational world. The "mourners-bench" type of evangelism is almost a thing of the past and in its place stands the rational type of evangelism discovered and propagated by Scott. Perhaps M. M. Davis gives the best conclusion on Scott's evangelism; and we quote: "And let it be said, for the sake of truth and to the glory of Walter Scott, that he was the first man in America, if not in the world, to take the field notes of the Apostles, discovered and republished by the Campbells, and run and apply the original survey, beginning at Jerusalem."<sup>9</sup>

## II. "Racoon" John Smith

One of the most colorful characters of the Restoration movement was John Smith of Kentucky. He was more commonly known as "Racoon" John Smith due to a sermon which he preached at Crab Orchard, Kentucky in 1815. In the introduction to his sermon (the sermon on "Redemption" which was to win him fame as a pulpiteer among the Baptists) he introduced himself in this manner: "I am John Smith, from Stockton's Valley. In more recent years I have lived in Wayne, among the rocks and hills of the Cumberland. Down there, saltpeter caves abound, and racoons make their homes. On that wild frontier we never had good schools, nor many books; consequently, I stand before you to-day a man without an education."<sup>10</sup> Thus, the epitaph, "Racoon," became his since he admitted being raised among the 'coons of Stockton Valley.

Smith was born October 15, 1784 in East Tennessee. His father was of German descent and his mother was Irish, and they were both of pioneer stock moving westward with others. Smith's parents were primitive Baptists and held resolutely to the Philadelphia Confession of Faith, being thorough-going Calvinists.

In 1795 George Smith became restless and decided to move further West. He sold his farm, situated his family in a cabin in Powell Valley, and took two of his sons, John and Joseph, and started across the mountains in Kentucky. Here he found a likely valley called Stockton Valley and purchased 200 acres of forest land and began to build a home and clear the land for planting. The two sons, John and Joseph, were left to tend the spring crop and their father went back to Tennessee to get the rest of the family.

Educational advantages in these parts were few, and John had secured only about four-

7. Lard: "A Monument to Walter Scott," *Lard's Quarterly*, Vol. II, p. 183

8. "Alexander Campbell, Barton W. Stone and Walter Scott," *Centennial Convention Report*, 1909, p. 379

9. M. M. Davis: *How The Disciples Began and Grew*, pp. 95, 96

10. J. A. Williams: *Life of Elder John Smith*, pp. 89, 90

months' education all during his childhood and youth. He was able, however, to read and write, reading the New Testament with comparative ease.

The only religion in and around Stockton Valley was Baptist, and of course their Calvinistic conceptions were impressed deeply upon John's youthful mind. He was constantly watching and waiting for the Spirit's call which he was taught must come before salvation. Soon his mind was clouded with doubt and he looked upon himself as the greatest of all sinners. One intense struggle after another came to him. "After one such intense struggle to feel converted, he relaxed. The rolling sea of emotions gradually subsided and a calm swept over his soul. Then Smith told himself that this might be the sign that he was saved."<sup>11</sup> He was urged to go before the Baptist congregation and relate this experience and did so. He was voted in and baptized by Izaac Denton on December 27, 1804.

Following his conversion he was urged to preach, but still he waited for a call from the Holy Spirit, which he felt should come before he could actually preach. Finally, a struggle with an ox which almost cost him his life, was interpreted as such a call and he was ordained in May, 1808, becoming a full-fledged Baptist preacher.

Some two years before being ordained Smith had married Anna Townsend and after some years of married life in Wayne County, they decided to move into Alabama, hearing of some land being offered at a very reasonable rate due to the War with England. In the fall of 1814 they moved, settling on a farm in northern Alabama. Here misfortune befell them. While Smith was away on a preaching mission and his wife was helping an ill neighbor, their house caught on fire and two of their children were burned alive. His wife would not be comforted and died of sorrow shortly after. Smith himself contracted fever and was very ill, but he finally recovered. Due to this blow, he sold his farm and returned to Kentucky to seek advice of his brother William. It was while he was visiting his brother that the Association meeting was held at which he delivered his sermon on "Redemption" which we have already noticed.

Due to the kindness of his many friends Smith was encouraged and inspired to greater work. He married Nancy Hurt and settled

down again in Kentucky, preaching and farming. During this time doubts again arose in his mind as he could not harmonize Baptist teaching and doctrine with the word of God. It was while he was in this quandary that he came into contact with the *Christian Baptist* which Alexander Campbell was publishing. He became a subscriber and read avidly everything in the monthly journal. Of course, the Baptist preachers in Smith's locality were opposed to Campbell's Reformation views, but Smith withheld his judgment, waiting and studying. When news came that Campbell was to visit Flemingsburg and Mt. Sterling, Smith proposed to meet him and talk with him. This he was able to do and hear him preach as well. Williams describes the sermon and its effect upon Smith in the following way: "Mr. Campbell arose and read the allegory of Hagar and Sarah, in the fourth chapter of Galatians. After giving a general outline of the whole Epistle, and showing how it ought to be read, in order to arrive at the Apostle's meaning, he took up the allegory itself. In a simple, plain and artless manner, leaning with one hand on the head of his cane, he went through his discourse. There was nothing about the man to call off the mind of the listeners from what he was saying. He seemed, as Smith afterward remarked, to move in a higher sphere or latitude than that in which the *isms* of the day abounded. When the congregation was dismissed Smith immediately remarked to Elder Vaughan:

"Is it not hard, brother Billy, to ride twenty miles, as I have done, just to hear a man preach thirty minutes?"

"You are mistaken, brother John; look at your watch. It has surely been longer than that."

He looked at his watch, and to his surprise, saw that the discourse had been just two hours and a half long . . .

"Did you find out, brother John," now asked Vaughan, "whether he was a Calvinist or an Armenian?"

"No," replied Smith, "I know nothing about the man; but, he be saint or devil, he has thrown more light on that Epistle, and on the whole Scriptures, than I have received in all the sermons that I have ever heard before."<sup>12</sup>

During the months following Smith continued to imbibe from the spiritual flow of the *Christian Baptist* and he soon began to

11. Earl West: *The Search For The Ancient Order*, Vol. 1, p. 244

12. Williams: *Op. cit.*, pp. 131, 132

see the great failure of Calvinism. He began proclaiming that sinners should believe in Jesus as the Christ and obey him in Christian baptism. By 1826 he had joined those preachers who were pleading for a return to the Ancient Order.

Of course opposition was raised against him and his own Association brought charges against him but they were dropped due to Smith's popularity. But Smith was not alone. The Creaths and J. T. Johnson had joined him and others, and they stood fearlessly before the Association, receiving their anathemas, counting it a joy to suffer for their Lord. Due to the efforts of Smith and these other pioneers, the seed was planted throughout the State of Kentucky and the State became one of the most abundant harvests for the Restoration Movement. Smith stood in the front of the ranks "until those last hours of the year 1867 and early 1868 when the faint gallop of the pale horse and his rider could be heard approaching off in the distance."<sup>13</sup>

In 1867 Smith decided to spend the winter with his daughter and son-in-law in Mexico, Missouri. He was 84 years old but his mind was still clear and his wit remained undiminished. On February 9, 1868, he gave his last public discourse, contracting pneumonia in the morning as he walked to Church. For three weeks he lay close to death and he finally passed to his reward on Friday, February 28, 1868. His body was shipped back to Kentucky and was laid to rest in the Lexington cemetery. Thus passed from the scene of action the witty yet ever consecrated evangelist of Kentucky, to whom much of the success of the Church in Kentucky must be attributed.

"Racoon" John Smith's value as an evangelist cannot be underestimated. He was ceaseless in his labors. "Up and down the land he went, from one Baptist association to another, full of good humor, ready wit, patient with the preconceptions of people, increasing in his efforts to enlighten, until at the end of his first year's labors he could say to his wife: 'Nancy, during the year I have baptized seven hundred sinners and capsized fifteen hundred Baptists'."<sup>14</sup> S. S. Lappin summarizes his work as an Evangelist by stating the following characteristics of the man.

1. "He presented the gospel in its simplicity unadorned by any other embellishment save the attractiveness of truth itself."<sup>15</sup>

2. His presentation was always unique and original; therefore impressive to his hearers' mind.

3. "His attitude toward error . . . was positive and uncompromising. He saw in the various diverting isms of the day but so many delusions by which the unwary might be misled and drawn from the gospel plan of salvation."<sup>16</sup>

4. He was no less able to detect aberrations of his own brethren nor less ready to correct them.

5. He was always interested in the congregation's welfare after his meetings. He always attempted to get new converts to meet together as a church if there was no church in their vicinity.

6. He would not compromise with the truth. When the question of open-membership (though not called by this name) arose in the discussion of union between the Campbell and Stone movements, Smith stood firm upon the Scriptures. Needless to say, the apostolic practice was confirmed.

From these considerations we get the picture of a well-rounded consecrated individual who devoted himself to a propagation of the truth. As Lappin says: "John Smith was a type; he was the outstanding character of a generation of preachers of which this world was not worthy. Their like had never been seen on earth. The type can never be reproduced. The conditions that called them forth have passed to come no more. They laid the foundations of a sane, tangible gospel presentation out of which a full and clear comprehension of the great truths of revelation has been emerging even to our own day. Our debt to these men can never be paid . . . Modest men they were, untaught in the wisdom of the world for the most part, unambitious to rise, but unafraid in any presence, because armed with that Word that is sharper than any two-edged sword. They labored in the obscurity of a pioneer land and in a distant day, but they have won to themselves an heritage of imperishable renown, a crown that fadeth not away which the Lord the righteous judge shall give, and not to them only, but to all them that love His appearing. Would that we all, who have entered into their labors, were as worthy as they!"<sup>17</sup>

13. West: *Op Cit.*, Vol. 1, p. 249

14. S. S. Lappin: "Racoon John Smith," *Christian Standard*, Jan. 10, 1925

15. *Loc. cit.*

16. *Loc. cit.*

17. *Loc. cit.*

# Justification: A Discussion

By JAMES EARL LADD II

"Justification by Faith . . . in the New Testament is the main theme of the two great dogmatic epistles, Romans and Galatians. It was the war-cry of the reformers in the great spiritual upheaval of the sixteenth century."<sup>1</sup>

These words, from the pen of a man who styles himself as both doctrinal and conservative, are a mark of current conservative Protestantism. Such a viewpoint is dangerous to the "handling aright" of the scriptural program inasmuch as the definition of "faith" in those same Protestant circles is an emasculated mental affirmation rather than the full-bodied "conviction of things not seen" as defined by the writer of the Hebrew letter.

The word *pistis* has been made the object of much debate. According to Lightfoot, Bible translator and commentator,

In the New Testament *pistis* is found in both its passive and active sense. On the one hand it is used for constancy, trustworthiness, whether of the immutable purpose of God . . . or of good faith, honesty, uprightness in men . . .<sup>2</sup>

In the time of the writing of the canonical manuscripts a current secular view of faith as witnessed by Philo was

the postponement of all present aims and desires, the sacrifice of all material interests, to the Infinite and Unseen.<sup>3</sup>

Perhaps it will be necessary, in the scheme of events, to offer a definition of faith which will satisfy the scriptural usage, and be couched in terms both inclusive and descriptive. Allow me to assume the definitive prerogative. Moule endeavors to over-simplify the term by compressing the Pauline usage into the Protestant mold.

Saint Paul must have meant by faith what faith ought to mean, simple trust. And he must have meant by justification

without works, what those words ought to mean, acceptance irrespective of our recommendatory conduct.<sup>4</sup>

May I suggest the following definition: Faith is that confident assertion of life and mind composed of the most complete and reliable evidence available, derived from practical use of the information contained in that evidence both specifically commanded and inferred, and used for the purpose of propagating the dynamic of a personal ethic. Broken down into its component parts, this definition will meet the scriptural standard for the word "faith" or "belief" as we have translated *pistis* to mean.

But our discussion is not primarily concerned with faith. The article of note is the term "justification." The preceding analysis of faith was to clarify the terms before beginning the desired approach to the subject at hand. It is my intention to utilize the root words of the New Testament language and their various types of usage to arrive at a proper conclusion upon this most essential and basic subject.

## Dikaios

1. "upright, righteous, virtuous, keeping the commands of God."

This term, both in its nominative and adjectival usages, is very common in the New Testament. It is applied to Joseph in Matthew 1:19 when he is referred to as "a righteous man;" to the Pharisees in Matthew 23:28 where they are said to "outwardly appear righteous unto men;" to the inheritors of the eternal promises in Matthew 25:46 as the reward sends the "righteous into eternal life." In all, this definition is applicable to twenty-seven appearances of the term.

2. "that which regard for duty demands, what is right"

Ephesians 6:1 offers a good example in admonishing children to "obey your parents in the Lord; for this is right." This usage occurs only five times, and none of them apply to the eternal elements of justification.

3. "innocent, faultless, guiltless"

1. Bancroft, Emery H., *Elemental Theology: Doctrinal and Conservative*, (Hayward, Calif.; J. F. May Press; 1945) p. 215  
2. Lightfoot, J. B., *Epistle of Saint Paul to the Galatians*, (Grand Rapids: Zondervan; 1865) p. 157  
3. *Ibid.* p. 163  
4. Moule, H. C. G., *The Epistle to the Romans*, (London: Pickering and Inglis Ltd.; 1893) p. 158

The best example is the statement of Pilate in Matthew 27:24 where he declares himself "innocent of the blood of this righteous man." It is used four times in the New Testament.

4. "wholly conformed to the will of God"

Apostolically called an impossibility, this is used in Romans 3:10 in the quotation "There is none righteous, no, not one," as well as five other times. One good case is 1 John 2:1 in application to "Jesus Christ, the righteous."

5. "holy"

Used only in Romans 3:26 and 1 John 2:29

6. "approved of God, acceptable to God"  
"the doers of the law shall be justified"

according to Romans 2:13. The Pauline admonition is to encourage an active faith. Even the most Calvinistic of theologians are forced to admit the action involved in the justificatory processes.

If the term means that faith or believing is doing something in order to our justification, it is, in this view, the performance of a condition, a *sine qua non*, which is not only not forbidden in scripture, but required of us.<sup>5</sup>

We may add to Romans 2:13 another word of Paul from his letter to the churches of Galatia in which he says "the righteous shall live by faith" (3:11). The writer above who has just indicated the action required of faith for justification now interprets faith with the common Protestant ambiguity.

Faith is the ONLY necessary condition. It is the only thing without which no one is justified; the only thing that is immediately indispensably, absolutely requisite in order to pardon.<sup>6</sup>

7. "rendering to each his due"

Used thirteen times in the New Testament, this expression is ordinarily confined to the relation of Divinity to humanity, although in Titus 1:8 it is also considered as fitting the character of one acting in the capacity of elder.

5. Wakefield, Samuel, *Christian Theology*, (Cincinnati: Walden and Stowe; 1869) p. 421  
6. *Ibid.*, p. 419  
7. Bancroft, *Op. Cit.*, p. 219  
8. *Ibid.*, p. 216  
9. Newell, William R., *Romans Verse by Verse*, (Chicago: Moody Press; 1947) p. 163, 164

## Dikao

The verb form now assumes prominence. It is the most oft-quoted use of theological terminology, especially in reference to this doctrine.

1. "to render righteous or such as he ought to be"

This is accomplished by our speech according to Romans 3:4 wherein Paul refers to the Old Testament and makes application to the church "that thou mightest be justified in thy words." Three other references complete this use.

2. "to declare, pronounce, one to be just, righteous or guiltless"

Again we have speech entering in Matthew 12:37 with the phrase "for by thy words shall thou be justified . . ."

The word of Deity is also essential to this phase of justification according to Romans 8:30—"whom he called, them he also justified."

The name of the Master is considered essential in 1 Corinthians 6:11, along with the Holy Spirit: "ye were justified in the name of the Lord Jesus Christ and in the Spirit of our God."

At this point there enters that text which has been considered the cornerstone of Reformation theology, Romans 5:1 — "being therefore justified by faith . . ." This makes evident the necessity of earlier defining faith. Bancroft holds that "we are justified by faith without works. The working man is not the justified man, but the justified man is the working man."<sup>7</sup> He has made a diligent effort to correlate the theology of Paul and James in the light of his own prejudicial judgment. However, he extends beyond the realm of revelation in his next disclaimer that

Justification begins with the believer's present and extends in two directions, the past and the future. It deals with the sin and the guilt of both, judicially, and establishes him as eternally righteous before God.<sup>8</sup>

Newell unites this dogmatic declaration with the additional doctrine of eternal security in stating that

The moment you believed, God declared you righteous, never to change his mind . . . If therefore you are a believer, quote properly and say, "Having been declared righteous on the principle of faith I have . . ." these blessed fruits and results which are now to be recorded.<sup>9</sup>

Moses E. Lard, valiant exponent of the restoration of the primitive order, comes closer to uniting Pauline and Jacobian theology by stating

No man who believes only, without obeying, can be justified; for belief without obedience is dead; and no man who obeys only, without believing, can be saved; for he that believes not shall be condemned. By divine decree, these two things are so locked together as to be inseparable.<sup>10</sup>

Even Wakefield is forced to again admit that "the pardon of sin is not an act of mere prerogative, done ABOVE the law, but a judicial process, done CONSISTENT with law."<sup>11</sup>

The argument that justification by works is a denial of grace is well borne out in Galatians 5:4 when Paul admonishes: "Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace." Be it noted here, however, that no genuine restorationalism is supporting justification by LAW, which Paul condemns. It must be called to the attention of the Protestant world that there is a very great distinction between the works of the law and obedience to the divine commands expressed in the New Covenant by the persons of Jesus Christ and the Holy Spirit. Galatians 3:24, indicating that "the law is become our tutor to bring us to Christ, that we might be justified by faith," also must be considered in accordance with the Pauline definition of terms. Our theological friends again find themselves upon the limb of insecurity with the necessity of the admission that

Faith is not the procuring cause of justification, nor can it be regarded as its ground or basis. It has only a mediating function, through which justification is received. It constitutes a condition prerequisite to man's justification, but is not a cause of it.<sup>12</sup>

By a careful examination of Pauline terminology we find the necessity of this conclusion. In Romans, the great "justification by faith" fortress of the scripture, the apostle

opens his argument in 1:5 with the statement that his grace and his apostleship were *eis hupakoin pisteos*, "for obedience to the faith." He climaxes his great doctrinal dissertation to the Roman church in 16:26 with exactly the same expression. No faith can then exist which is not part of and subject to obedience of divine revelation. Of these passages Lard remarks:

The words may be separated and made to stand for two entirely different things. 1. obedience, or conformity to the divine will; 2. belief, or mental conviction from which the obedience springs . . .

The Genitive *pisteos* is genitive of source or cause. The obedience springs out of the belief as its source or moving cause . . . No act of obedience is acceptable to God which is not prompted by belief in him who performs it.<sup>13</sup>

Titus 3:7 declares that "being justified by his grace, we might be made heirs according to the hope of eternal life."

The Lord promised penitent believers who would submit to Him in the ordinance of baptism the forgiveness of sins. This promise was the evidence to them before their obedience that they should be saved or pardoned . . .<sup>14</sup>

They knew they were pardoned, justified, saved, because God had pledged His immutable oath and they had complied with the conditions and their assurance is based on God's Word.<sup>15</sup>

This verb is used thirty-four times in the new covenant.

### Dikaioma

1. "that which has been deemed right so as to have the force of law"

Used five times, this term is best illustrated by Luke 1:6 which speaks of the character of Zacharias and Elizabeth: "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." In other words, "Belief is perfected by its accomplishments; and when this is done, it is counted, not before."<sup>16</sup>

2. "a judicial decision, sentence"

Used only once, in Romans 5:16.

3. "sentence of condemnation"

Also used but once, in Revelation 15:4.

4. "a righteous act or deed"

Used just twice, in Romans 5:18 and Revelations 19:8.

10. Lard, Moses E., *Paul's Letter to Romans*, (St. Louis: Christian Publishing Company; 1875) p. 325

11. Wakefield, *Op. Cit.*, p. 408

12. Bancroft, *Op. Cit.*, p. 218

13. Lard, *Op. Cit.*, p. 31  
14. Phillips, Thomas W., *The Church of Christ*, (Cincinnati: Standard Publishing Company; 1943) p. 244, 245

15. *Ibid.*, p. 247

16. Lard, *Op. Cit.*, p. 149

## Dikaiosis and Endikos

These two terms are used only twice each, and mean respectively:

"The act of God's declaring men free from guilt and acceptable to him; adjudging to be righteous"

and

"according to right, righteous, just"

In conclusion, may we make reference to the *Book of Common Prayer* now in use by the Protestant Episcopal Church in the United States of America. Among the "Articles of Religion" in the closing pages of the book is one entitled "Of the Justification of Man." Here is its full and direct statement:

We are accounted righteous before God, only for the merits of our Lord and Savior Jesus Christ by Faith, and not for our own works or deservings. Wherefore, that we are justified by Faith only,

is a most wholesome Doctrine, and very full of comfort.

And, if this author might be so bold as to add—"frought with countless eternal dangers to those who only superficially study to gain Divine approval."

I have already been charged with rejecting justification by faith. This I steadfastly deny! However, I must insist upon the proper definition being given to the terms which are in keeping with the immediate context and the message as a whole. To require less would violate every rule of Biblical interpretation, endanger the hope of salvation which is based upon a knowledge of the truth, and anoint my Christian conscience with the oil of intellectual perfidy.

May you, my dear reader and Christian friend, enter the eternal gates of pearl, walk over the golden streets to the mansion which is even now preparing, and "go down to your house justified."

## The Logic of the New Testament Position

"It is, to us, a pleasing consideration that all the Churches of Christ which mutually acknowledge each other as such, are not only agreed in the great doctrines of faith and holiness, but are also materially agreed as to the positive ordinances of Gospel institution; so that our differences, at most, are about the things in which the kingdom of God does not consist, that is, about matters of private opinion or human invention. What a pity that the kingdom of God should be divided about such things! Who, then, would not be the first among us to give up human inventions in the worship of God, and to cease from imposing his private opinions upon his brethren, that our breaches might *thus* be healed? Who would not willingly conform to the original pattern laid down in the New Testament, for *this* happy purpose? Our dear brethren of all denominations will please to consider that we have our educational prejudices and particular customs to struggle against as well as they. But this we do sincerely declare, that there is nothing we have hitherto received as matter of faith or practice which is not expressly taught and enjoined in the Word of God, either in express terms or approved precedent, that we would not heartily relinquish, that so we might return to the original constitutional unity of the Christian Church; and, in this happy unity, enjoy full communion with all our brethren, in peace and charity. The like dutiful condescension we candidly expect of all that are seriously impressed with a sense of the duty they owe to God, to each other, and to their perishing brethren of mankind. To this we call, we invite, our brethren of all denominations, by all the sacred motives which we have avouched as the impulsive reasons of our thus addressing them."

Thomas Campbell: *Declaration and Address*

## A REVIEW OF RELIGIOUS PERIODICALS

One of the greatest problems of the busy minister is the problem of selection. What shall he select to read to deepen his spiritual discernment; what shall he select to help him in his sermon "workshop"; what shall he select to keep him abreast of contemporary religious thought? These and many other questions face him constantly. Perhaps we can help him through the pages of the *Christian Quarterly*. Each issue will feature selected book reviews that the members of the Editorial Committee feel are of importance to the minister. At various times we hope to run articles on religious trends and contemporary theological thought. In this short review I would like to deal with the problem of religious periodicals; their value and importance to the minister.

There are innumerable religious periodicals and theological journals which are flooding the scene at the present time; each varying in importance and significance to the minister depending upon the particular minister's interest. However, if he were to keep up with all of them, he would not only expend an enormous amount of money but also some very valuable time which could be used in more profitable ways. Therefore I am suggesting the following six Journals which seem to lead their respective fields and would give their subscribers a fairly decent picture of the contemporary religious scene as well as supply ideas and Biblical data that could be used in an effective ministry. Herewith we list these seven Journals with annotation:

1. *The Evangelical Quarterly*, Tyndale Press, 39 Bedford Square, London, W.C.1. This is a conservative Journal of the Reformed persuasion, brilliantly edited by F. F. Bruce, one of the outstanding New Testament scholars of Great Britain. Somewhat Calvinistic, but outstanding in the presentation of the Conservative Biblical viewpoint.

2. *Bibliotheca Sacra*, 3901 Swiss Ave., Dallas 4, Texas. This Journal is published by Dallas Theological Seminary and is the oldest theological quarterly in print. It deals quite heavily in Pre-millenial theology but contributes effectively to the Conservative understanding of the Scriptures. One will welcome its conservative approach even though he will not welcome its Pre-millenial Calvinism.

3. *Interpretation*, 3401 Brook Road, Richmond 27, Virginia. A very ably edited quarterly dealing mainly with Biblical Theology and Hermeneutics. It is fairly Conservative although one will find liberal viewpoints frequently expressed. Generally includes an article each year on what is new in Old and New Testament writing and discussion.

4. *Theology Today*, Princeton, New Jersey. This quarterly approximates *Interpretation* as to its religious proclivity, but it deals mainly with Theology rather than Bible Study. Is closely connected with Princeton Theological Seminary.

5. *Scottish Journal of Theology*, Tweeddale Court, Edinburgh 1, Scotland. This is a more recent (dating from 1948) Scottish Journal which has reached theological prominence in a short time. It is looked upon as one of the strongest of European quarterlies. Its religious viewpoint is much like that of *Interpretation* and *Theology Today*; however, it has had a very wide range of contributors in the past. We find Karl Barth, E. A. Payne, T. W. Manson, and our own William Robinson (Butler University School of Religion) among these noted contributors. A very worthwhile publication!

6. *The Shane Quarterly*, Butler University School of Religion, Indianapolis, Indiana. This publication is one of "our own"; It entered the literary field in 1941 under the brilliant editorship of the late Dean F. D. Kershner. Of course it is limited since it is more or less the voice of a graduate school among our people; but one needs to obtain it because of its importance (Get all the back issues of the *Shane* that you can. They are certainly rewarding!)

The above six Journals and *The Christian Quarterly* will give you a well-balanced diet of theological and Biblical study. The approximate cost of all seven will only be around twenty-five dollars (\$25.00) per year. It will be worth every penny!

---

*The New Testament: A Survey* by Merrill C. Tenney. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1953. 474 pp. \$5.50.

The Dean of the Graduate School of Theology of Wheaton College has indebted all teachers in the New Testament Field by pub-

lishing this book. Nothing has come to our attention in several years that compares with this work on the New Testament. Already it is being used widely in Survey classes and a very bright future as a text-book is predicted of it.

Doctor Tenney not only gives us an excellent section on the background of the New Testament, he also fills the book with a wealth of illustrations, maps, and charts which are very usable. A very fine Bibliography is also appended to this excellent work.

There are five sections to this Survey: I—The World of the New Testament; II—The Gospels: The Records of the Life of Christ; III—The Records of the Early Church; IV—The Problems of the Early Church; and V—The Canon of the New Testament.

This is a very usable book and will be used as effectively in the Study on the reference shelf as it will be in the Classroom. Every student of the New Testament should become acquainted with this masterful work of Dr. Tenney's.

---

*The Westminster Pulpit. The Preaching of G. Campbell Morgan.* Volume I. Westwood, N. J.: Fleming H. Revell Co., 1954. 351 pp. \$4.00.

The great preachers of the Protestant pulpit have been Expository Preachers and G. Campbell Morgan stands in the front rank of these great Expositors. For over forty years this "prince of Expositors" was known on both sides of the Atlantic as one whose Biblical knowledge and exposition was never surpassed.

Fleming H. Revell Company is doing the Ministry of the Church a great service by reprinting *The Westminster Pulpit* (Messages which Morgan preached in his ministry at Westminster Chapel, London). For years Morgan's sermons have been almost impossible to obtain but now ten volumes are to be issued—one each four months.

The twenty-six sermons in Volume One are solid, Bible-based, forceful sermons. There is variety here—from a discussion of "Back-sliding" to "The Children's Playground in the City of God." Here are sermons that are unique, fascinating, yet timeless.

This reviewer would suggest that every minister reserve a complete set of these Expositions and treat their people and themselves to some great preaching!

—Charles Gresham

---

We have received word from Professor Nash of Kentucky Christian College (one of our Staff Members) of a Greek text-book, which he has written, which is being published by the Old Paths Book Club. The book is to be from the press some time in July and will retail at two dollars and fifty cents (\$2.50). It would be an excellent aid for the busy minister to use to brush up on Greek so that he might handle a more technical Grammar. Of course, its value as a beginner's text is apparent. Copies may be secured from Professor Nash or the Kentucky Christian College Bookstore, Grayson, Kentucky.

C. G.